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of Antiquaries of Ireland

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OF THE

ROYAL SOCIETY OF ANTIQUARIES OF IRELAND

FORMERLY

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THE KILKENNY ARCHAEOLOGICAL SOCIETY

VOL LXXI

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PREFACE

Two prehistoric tombs, one in the extreme north, at Tamnyrankin, Co. Derry, the other near the south coast, at Harristown, Co. Waterford, form the subject of papers in this number of the *Journal*. They belong to approximately the same period, in or about 2000 B.C., Harristown being apparently the older; the objects found with the primary interments were quite dissimilar, and the excavators, Mr. Herring and Mrs. Hawkes, discuss the possible analogies between these tombs and others here and abroad. There were a number of later burials in the Harristown cairn, showing, as has also been made clear by other excavations, that the ancient tomb retained its ceremonial associations for the people of the district for many centuries. Mr. Powell in a paper on the Megalithic Tombs of South-Eastern Ireland discusses the typology and distribution of passage-graves and gallery-graves. Mlle. Henry notes the recent discovery by the Abbé Breuil of prehistoric paintings in a cave in Dordogne, which she compares with those in the well known cave of Altamira. Dr. Raftery describes a bronze Zoomorphic brooch from Co. Clare, belonging to the Early Iron Age, 2nd or 3rd century A.D., and he discusses the chronology of this type of brooch. Cross-slabs of the early Christian period are described in two papers: those at Glencolumbkille, Co. Donegal, by Mr. Price, who also gives an account of the "pattern" which is held there annually: while the Rev. M. V. Ronan writes about the slabs now in St. Patrick's Cathedral, Dublin, showing their importance for the history of the early settlers on the banks of the Poddle. Three papers deal with early Irish history. The Rev. John Ryan shows that the tract called "Caithréim Ceallacháin Chaisil," the triumphal military career of Ceallachán, king of Cashel, was composed shortly before 1118, about 150 years after Ceallachán's death, and that while Ceallachán was no doubt the most prominent of the Munster rulers of his time, the writer of the tract falsifies history in several respects in order to aggrandize his hero. A further instalment of Miss Dobbs's *History of Tethba* covers the period from about 900 to 1070. Mr. Brooks shows that Machtailewi,

who is mentioned among the Leinster chieftains in the early Anglo-Norman documents, was probably a sub-chief in Ossory, ruling the district of Gowran, Co. Kilkenny. Coming to more modern times, Major-General Sir George Franks tells the story of Field-Marshal Ulysses Maximilian Browne and the continental wars in which he served ; this distinguished General, whose name is not mentioned in the *Compendium of Irish Biography*, was for many years in the Austrian service, and was killed at the battle of Prague in 1757.

One of the minor ill effects of the world war is the cessation of archaeological research in the field. The need for economy has put an end to Government grants in aid of excavations in this country, it is to be hoped only temporarily. People sometimes say that too many excavation reports are published ; they will certainly see fewer of such papers in future, but in the interests of science this is to be deplored. It is on the facts set out in these reports that our knowledge of the distant past is built up, and this explains why so much space is given to detailed descriptions of the monuments themselves and the pottery or other objects found in them. The historically minded reader finds pleasure in books—such as some of those recently reviewed in the *Journal*—which collect the essential facts and draw conclusions from them, telling us where the primitive peoples came from, how they lived, their burial customs, and so on : such books are largely based on the details in these reports. Without scientific excavations and excavation reports there could be no advance in knowledge, only theorising in the air, of which there has been and still is far too much. Publication of such reports in the *Journal* is an essential part of the Society's work, and gains us recognition among scientists all over the world. At the same time the critics will agree that historical publications, of more interest to most Irish readers, are given full scope ; there is plenty of good material, and we try to give variety to the contents of each number, as far as resources will allow.

But the Society needs financial support, and unless this is forthcoming as generously as in the past, both archaeological and historical publications must suffer.

CONTENTS

COMMUNICATIONS.

	PAGE
Cross-in-Circle Stones of St. Patrick's Cathedral, by the V. Rev. M. V. Ronan ...	1-8
Megalithic Tombs in South-Eastern Ireland, by T. G. E. Powell ...	9-23
The Tamnyrankin Cairn : West Structure, by Ivor Herring	31-52
Machtalewi, A Leinster Chieftain, by E. St. J. Brooks ...	53-55
A Bronze Zoomorphic Brooch and other objects from Toomullin, Co. Clare, by Joseph Raftery ...	56-60
Glencolumbkille, Co. Donegal, and its Early Christian Cross-Slabs, by Liam Price ...	71-88
The Historical Content of the "Caithréim Ceallacháin Chaisil," by the Rev. John Ryan, S.J. ...	89-100
The Territory and People of Tethba, by Margaret E. Dobbs ...	101-110
Field-Marshal Ulysses Maximilain Browne, by Sir George Franks ...	121-129
Excavation of a Megalithic Tomb at Harristown, Co. Waterford, by Jacquetta Hawkes ...	130-147

MISCELLANEA.

Knocknabrock in Co. Dublin, by Liam Ua Broin ...	24
A Square Fort at Ballyraine, near Arklow ...	26
A Stone Axe from Co. Galway	27
Discovery of a Cave with Prehistoric Paintings at Lascaux (Dordogne) ...	61

PAGE

Ballygarra Cill, near Waterford ...	63
Drakestown Graveyard, Co. Meath ...	64
Excavation at Ballyreagh, Co. Fermanagh ...	66
Bronze Axe from the River Suck, Co. Galway ...	111
Discovery in Co. Tyrone ...	112
Stone Head, Clannaphilip Church, Co. Cavan ...	113
A Decorated Tile from Balinglass Abbey ...	148
Excavation of Church Site at Old Kileullen, by G. Ó hIceadha ...	148
Two Bog Finds from Co. Wicklow ...	151

NOTICES OF BOOKS.

Statute Rolls of the Parliament of Ireland, 12th to 21st Edward IV ...	113
Christian Art in Ancient Ireland, Volume II ...	153
Commentarius Rinnuccinianus, Vol. III ...	155
Notices of Irish Historical and Archaeological Journals	28-30, 156

OFFICIAL NOTICES.

Proceedings ...	68, 157
Report of Council for 1940	116
Statement of Accounts ...	69

SUPPLEMENT.

Some Irish Altar Plate, by J. J. Buckley ...	105-152
--	---------

LIST OF ILLUSTRATIONS

PLATES

	<i>Facing page</i>		<i>Facing page</i>
Cross-Slab found at the Site of St. Patrick's Well, Dublin	1	Megalithic Tomb at Harris-town :	
Glencolumbkille :		N.E. quadrant of cairn stripped of turf ...	131
Cross-Slab at Straid (Glebe)	71	The clay floor after removal of cairn ...	131
Farranmacbride : Clo 'n Aoineach ...	73	Peristalith in the N.E. quadrant ...	134
Cross-Slab at Cashel ...	73	Inner and outer chamber walls from the south ...	134
Straid (Glebe) : Cross-Slabs in the Churchyard ...	73	View from East after excavation ...	141
Cross-Slab at Drumroe ...	75	Interior of chamber, looking west, after excavation ...	141
Interior of Souterrain ...	87		
St. Columcille's Chapel from the north-west ...	87		

ILLUSTRATIONS IN TEXT

	PAGE		PAGE
Stones in north Choir Aisle, St. Patrick's Cathedral ...	2	Drakestown Graveyard : Carving on gatepost, and cut stones ...	65
Distribution of Megalithic Tombs in South-Eastern Ireland ...	10	Glencolumbkille, Co. Donegal, Cross-Slabs ...	77, 79
Megalithic Tombs :		Bronze Axe found at Pollboy, Co. Galway ...	111
The Rathdown Group ...	12	Stone Head in wall of Clannaphilip Church, Co. Cavan ...	113
The Waterford and Tramore Group ...	14	Megalithic Tomb at Harris-town :	
Plans of Megaliths ...	18	Plan ... <i>facing page</i>	131
Tamnyrankin Long Cairn :		Plans before and after excavation ...	132
Plan ... <i>facing page</i>	31	Sections ...	136
Pottery ...	38, 41, 44	Pottery ...	138
Flints ...	47	Stone Pendant and other small finds ...	139
Sections ...	50	Side elevations ...	143
Flint Knife from Laragh, Co. Derry ...	47	Decorated Tile from Baltinglass Abbey ...	149
Stone ring and Bronze Zoonomorphic Brooch, Toomullin, Co. Clare ...	57	Stone axe-hammer from Co. Wicklow ...	152
Lascaux (Dordogne), Prehistoric Paintings ...	62, 63	Bronze dagger from Co. Wicklow ...	152

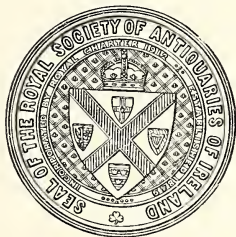
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PART I

31 MARCH 1941

CONTENTS

	PAGE
THE V. REV. M. V. RONAN, <i>Fellow</i> —Cross-in-Circle Stones of St. Patrick's Cathedral (<i>Illustrated</i>)	1
T. G. E. POWELL, <i>Member</i> —Megalithic Tombs in South-Eastern Ireland (<i>Illustrated</i>)	9
MISCELLANEA—Knoeknabrock in Co. Dublin, 24—A Square Fort at Ballyraine, near Arklow, 26—A Stone Axe from Co. Galway	27
NOTICES OF BOOKS	28

SUPPLEMENT.

J. J. BUCKLEY, <i>Fellow</i> —Some Irish Altar Plate (<i>continued</i>)	105
---	-----

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I.	I.	1849, 1850, 1851	XXXIV.	XIV. 5th Series	1904
II.	II.	1852, 1853	XXXV.	XV. " "	1905
III.	III.	1854, 1855	XXXVI.	XVI. " "	1906
IV.	I. 2nd Series	1856, 1857	XXXVII.	XVII. " "	1907
V.	II.	1858, 1859	XXXVIII.	XVIII. " "	1908
VI.	III.	1860, 1861	XXXIX.	XIX. " "	1909
VII.	IV.	1862, 1863	XL.	XX. " "	1910
VIII.	V.	1864, 1865, 1866	XLI.	I. 6th Series	1911
IX.	VI.	1867	XLII.	II. " "	1912
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XI.	I. 4th Series	1870, 1871	XLIV.	IV. " "	1914
XII.	II.	1872, 1873	XLV.	V. " "	1915
XIII.	III.	1874, 1875	XLVI.	VI. " "	1916
XIV.	IV.	1876, 1877, 1878	XLVII.	VII. " "	1917
XV.	V.	1879, 1880, 1881, 1882	XLVIII.	VIII. " "	1918
XVI.	VI.	1883, 1884	XLIX.	IX. " "	1919
XVII.	VII.	1885, 1886	L.	X. " "	1920
XVIII.	VIII.	1887, 1888	LI.	XI. " "	1921
XIX.	IX.	1889	LII.	XII. " "	1922
XX.	INDEX	1849-1889	LIII.	XIII. " "	1923
XXI.	I. 5th Series	1890-1891	LIV.	XIV. " "	1924
XXII.	II.	1892	LV.	XV. " "	1925
XXIII.	III.	1893	LVI.	XVI. " "	1926
XXIV.	IV.	1894	LVII.	XVII. " "	1927
XXV.	V.	1895	LVIII.	XVIII. " "	1928
XXVI.	VI.	1896	LIX.	XIX. " "	1929
XXVII.	VII.	1897	LX.	XX. " "	1930
XXVIII.	VIII.	1898	LXI.	I. 7th Series	1931
XXIX.	IX.	1899	LXII.	II. " "	1932
XXX.	X.	1900	LXIII.	III. " "	1933
XXXI.	XI.	1901	LXIV.	IV. " "	1934
XXXII.	XII.	1902	LXV.	V. " "	1935
XXXIII.	XIII.	1903	LXVI.	VI. " "	1936
			LXVII.	VII. " "	1937
			LXVIII.	VIII. " "	1938
			LXIX.	IX. " "	1939
			LXX.	X. " "	1940



CROSS-SLAB FOUND AT THE SITE OF ST. PATRICK'S WELL, DUBLIN.

(Reproduced from the *Journal*, vol. xxxi (1901), p. 295).

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CROSS-IN-CIRCLE STONES OF ST. PATRICK'S
CATHEDRAL.

BY V. REV. MYLES V. RONAN, *P.P., M.R.I.A., F.R.Hist.Sc., Fellow.*

[Read 5 November, 1940].

SIR THOMAS DREW wrote valuable articles in our Journal in 1891 and 1899 on the surroundings of St. Patrick's Cathedral, and foretold, from his reading of old records, where the ancient St. Patrick's Well should be found. It was found by Mr. Spencer Harty, the City Surveyor, in 1901, during excavations on the Poddle in Patrick Street, within 10 feet of the spot indicated by Drew, namely, in front of the west door of the Cathedral. At the spot was found an ancient stone that was removed to the Cathedral and is preserved in the west end of the north aisle.

Drew describes the stone thus :—" It affords a most interesting example for the antiquarian of that most archaic type of Celtic cross enclosed in the mystic circle. . . It is in such high and clear relief, despite the very ancient surface texture of the granite stone, that it suggests that this was a stone which had seen little weather exposure, and had been protected under some roof or canopy."¹

¹ *J.R.S.A.I.*, 1901, pp. 293-6, at p. 294.



A



B

STONES IN N. CHOIR AISLE, ST. PATRICK'S CATHEDRAL.

- A.—Cross in single circle, central cup : below, design with shaft of 6 raised lines ending in boss with incised swastika (?).
 B.—Cross in double circle, central cup, lower arm extended :
 below, Cross in single circle, central cup, lower arm extended.

The stone has a cross in double circle with central boss, and, below, a Greek cross with cups at the joining of the arms. It measures 3' 9" \times 2' 0", and is shaped to the circle.

"I, who am familiar," continues Drew, "with all the stones found about the Cathedral, have no doubt whatever that this new find must be grouped with other granite stones and inscribed crosses now to be identified as relics of the far-off Celtic St. Patrick's. . . The ceiling of the triforium passage, familiarly known as the 'Monks' Walk' [in the S. transept], which bonds an inner to an outside wall, is formed of great flagstones. Three of these have been observed to be ancient granite tombstones, with raised crosses cut on them, identical in character with the St. Patrick's Well stone. There are some other such stones found and identified, lately collected, on view." Drew was the Cathedral architect, engaged on the restoration of the Cathedral.

The building-in of these flagstones "as roofing stones by the Anglo-Norman masons in the 13th century places beyond doubt," says Drew, "the existence, before that time, of an important very ancient Celtic cemetery from which unrespected memorials of the native dead could be freely appropriated. The meagre record has been heretofore that, in 1190, Archbishop Comyn [the first Anglo-Norman Archbishop of Dublin] appropriated the foundation of an ancient Irish church, called 'St. Patrick de Insula' [St. Patrick's on the island of the Poddle in Patrick Street], and it disappears from history." After 700 years . . . "the archaic gravestones, with their strange crosses . . . constitute a thread of record of an ancient Irish church of importance."

The "other such stones found and identified, lately collected, on view," mentioned by Drew, simply faded into obscurity. Whatever may have happened to them, they are now in the N. choir aisle, the darkest part of the Cathedral. I stumbled across them by mere chance and found they were carved stones.

These stones, or rather rough granite pillars, measure 5' 6" by 1' 9". One of them has a cross in double circle, and, below, a cross in single circle, with central cups and extended lower arms. The second stone has a cross in single circle with central cup, and, below, a design with six vertical lines ending in a boss with what seems an incised Swastika. We shall return to these pillars later.

A stone similar to the St. Patrick's Well stone stood outside the porch of old St. Audoen's church in High Street for centuries. As Archbishop Comyn built this church in 1190—about the time he was building St. Patrick's Cathedral—it is quite likely that this stone was removed about this time from the cemetery to High Street. The tombstones were for the taking. It is carved on the

two faces, each having a cross in double circle, four bosses in the quarters of the circle and four cups at the intersection of the arms of the cross ; and it measures $3' 5'' \times 1' 10''$.²

The Rev. Dr. Spratt, O.C.C., of Whitefriars Street, into whose possession the stone came in 1853, states :—" It stood in Owen's Lane, near the door of entrance to the ancient church of St. Audoen or Owen. From time immemorial it was called the ' blessed stone,' and was held in very great respect and veneration by the Catholics of Dublin . . . all persons, when passing by, laid their hands on it and invoked a blessing, through the intercession of the saint to perpetuate whose memory the stone was erected. In the year 1826, when the church near which it stood was undergoing repair, this ancient monument was taken up, and being regarded with slight [namely, some] respect by some workmen it was carefully removed and buried in a yard in Cook Street, where it remained for some years."³

In 1855, Dr. Spratt offered it to the Cemeteries Board, Glasnevin, for erection on a pedestal outside the mortuary chapel then being built, and composed a suitable inscription for it. This plan was never carried out, and the stone was placed near the vestry door of the Carmelite church, Whitefriars Street. When he died in 1871, it was found in his will that the stone was to be sent to Glasnevin cemetery, and thither it was removed.⁴ It lay in a outhouse for some years, and, at the request of the late Canon Quinn, P.P., Ballybrack, a member of the Cemeteries Board, it was given to the ' Open Spaces Association,' apparently for the purpose of having it set up in the recently cleared space in front of old St. Audoen's. The rector, however, for his own reasons, had it removed to the porch of the church where it stands to-day in a most obscure position, securely clamped to the wall, with the second carved face hidden.

A third stone, with carved cross in double circle, is that which was found at the back of 97 Lr. Mount Street in 1916, and which was presented to the National Museum by the Governors of Sir Patrick Dun's Hospital. It measures $2' 8'' \times 1' 7''$. Mr. Armstrong, the keeper of the Museum, asked :—" Can anyone acquainted with the topography of ancient Dublin make any suggestion as to why this Celtic slab should have been found in Lower Mount Street ? "⁵

I do not think that topography will help us to answer the question, as it cannot be said that the district of Lr. Mount Street

² *Kilk. Arch. Soc.* (1854-55), III, 278.

³ *l.c.*

⁴ *Irish Builder*, 1886, pp. 190, 235.

⁵ *Journal, Memorials of the Dead, Ireland*, X, 51.

was in any way associated with any ancient church or cemetery. If I may venture an opinion I should say that the stone was hidden in the ground after it was taken from the place where it had remained for centuries. We have already seen that the 'blessed stone' of St. Audoen's was buried in a yard in Cook Street. Might it be that the Lr. Mount Street stone was also taken from St. Audoen's? I think so.

In his article, Mr. Evans⁶ refers to a stone called the 'Lucky Stone' (he had already treated of the 'Blessed Stone' found by Dr. Spratt in Cook Street). According to Mr. Evans, the 'Lucky Stone' had been transported hither and thither from St. Audoen's, even as far as Galway, to bring luck to someone or other. He says:—"It remained attached to the tower of St. Audoen's church until about the year 1826, when on making some alterations in the church, the stone was taken up, when it again disappeared. The belief was that one of the churchwardens—a man in trade—had removed the stone into his own place of business, with a view of engrossing all the luck to himself."

The names of the two churchwardens of that year do not help us, as we do not know who was the occupier of 97 Lr. Mount Street at that time—unfortunately, the street register did not begin until after 1830.

It seems clear that there were two similar stones outside St. Audoen's, called by different names, to which the people attributed different powers, blessing and luck, and that both stones disappeared in the same year, 1826, during the restoration of the church. One was known to have been hidden in Cook Street to which Dr. Spratt's attention was called 27 years afterwards, as it was known he took an interest in antiquarian remains; the other was taken by a churchwarden to his place of business in the locality to bring him luck. There was nothing surreptitious in the latter transaction, and likely enough the people envied him his proud possession. But how long it remained there and why it was removed, and who removed it to Lr. Mount Street, we do not know. As I said, I believe this 'Lucky Stone' to be the Lr. Mount Street stone. Someone may be able to supply the missing link of the transference from St. Audoen's parish to Lr. Mount Street.

I know of no cemetery or church in the vicinity of Dublin from which such stones could have come except St. Patrick's *in insula*. The presence of three stones with similar carvings, still preserved in the cathedral, and of the three stones used in the ceiling of the triforium of the old edifice, seems to point to the fact, as Sir

⁶ *Irish Builder*, 1886, p. 190.

6 ROYAL SOCIETY OF ANTIQUARIES OF IRELAND

Thomas Drew observed, that there were ancient stones to be got rid of, belonging to the old cemetery of St. Patrick's, when Archbishop Comyn cleared the Celtic cemetery to make room for his grand cathedral on Anglo-Norman lines. Whither could some of them more suitably be transferred than to St. Audoen's church which he was then building?

A few words as to the cross-in-circle may not be out of place. I may refer to the 5th century chapel of St. Andrew in Ravenna where on the ceiling the Chi-Ro (monogram of Christ) in circle appears in mosaic. The development of this symbol appears clearly on a 7th century sarcophagus of Ravenna where the Chi-Ro becomes a cross. On Christian slabs in Gaul of the 4th and 5th centuries the Chi-Ro is sometimes inscribed in circle. On many of our Irish stones we have the same symbol as a cross, and on some we have the Greek letters Alpha and Omega—the beginning and the end—associated with the Sacred Name.

Mlle. Henry in her latest book⁷ considers the primitive inscribed cross-in-circle on *leac* or rock in Ireland to be of the 6th or 7th century, and she instances the Kilmore Moy (Ballina) and the Dalkey Island rocks as early examples. They christianised pagan sites. Tully, S. Co. Dublin, also has one.

The rectangular slab of Gaul with Christian epitaph and Chi-Ro in circle has its counterpart, she considers, in Britain, and an imitation in Ireland. She instances the pillar at Arraglen in the Brandon range, Co. Kerry, with its Greek cross-in-circle on one side, and on the other a Chi-Ro surrounded by an inscription in Ogham characters commemorating "Ronan the priest, son of Comgall." Thus the funerary or sepulchral monument of the Brito-Roman type came to Ireland.⁸

Not all those pillar stones, considers Mlle. Henry, were funerary or sepulchral. Many of them marked the place for the celebration of Mass in the ground about the primitive church. The churches were too small to accommodate the people, and at the burial place of the saint or founder in the graveyard was erected a pillar where the altar was placed. She gives, as an example of this ancient custom, the monastic site of Duvillaun, a little island hidden behind the cliffs of Achill, Co. Mayo.⁹ The whole enclosure for the people, separated from the oratory, was an open-air church in front of altar and pillar stone, and the monks were accommodated with bee-hive cells outside the enclosure. She emphasises the smallness of the oratories and the constant presence, in monastic

⁷ *Irish Art in the Early Christian Period*, 28.

⁸ *Ibid.*, 29.

⁹ *Ibid.*, 25.

establishments, of a big cross-bearing slab, of 5 or 6 feet high, having a simple engraved cross-in-circle, or a cross with extended vertical arm. She considers that, however simple or complex their ornamentation, the same types are found in widely distant places, and they are of a perfectly uniform style.

We have then two types of cross-bearing stones, the sepulchral and the Mass stone. Whether the two pillars in the N. choir aisle of St. Patrick's Cathedral were sepulchral or Mass stones we have no means of knowing. They are undressed pillars of granite of nearly 6 feet high, and on one of them is an elaborate pattern terminating in, or rising from, a boss with what seems to be an inscribed swastika. On the other stone the lower arm of the cross is extended, showing the movement towards the high-standing crosses. This idea of cross-in-circle arising from another pattern, Mlle. Henry considers, was introduced into Ireland in the 5th century. It is interesting to find that on the pillar stones of the cathedral we have an example of this *motif* though the stone itself is probably of the early 7th century.

Speaking in general, Mlle. Henry says :—¹⁰ “ These simple but very finely cut designs form a surprising contrast to the coarse and little-dressed surface of the stone ; the firm composition, the bold lines of the cross, the certitude of the big circle surrounding it, combine with the uneven shape of the stone in a slightly jarring harmony which gives to these monuments a very particular charm.”

She mentions that “ an increasing tendency towards the regular shaping of the stone ” belongs towards the middle of the 7th century. The stones of St. Patrick's Well, St. Audoen's, and National Museum were shaped to enclose the cross-in-circle, and so belong to the late 7th or early 8th century.

It is interesting to note that all those St. Patrick's stones have bosses or cups in the circle. We have an important example of the cup type in the old graveyard at Dalkey which has been fully described by Mr. O'Reilly in our Journal.¹¹ It is surprising that Mlle. Henry has not even referred to it, or to the five stones I have been dealing with, in her wonderfully comprehensive survey of early Irish Christian Art.

The stones of the Celtic St. Patrick's are important survivals of early Christianity on the banks of the Poddle near the ancient Duibhlinn. These stones confirm the importance of the Celtic colony there, from the 6th to the 12th century, which built not

¹⁰ *Ibid.*, 33.

¹¹ *J.R.S.A.I.*, Dec., 1901, p. 148.

8 ROYAL SOCIETY OF ANTIQUARIES OF IRELAND

only St. Patrick's *in insula* but the churches of St. Brigid, St. Kevin, and St. Michil-le-Pole for the colony of the Poddle.¹²

¹² The *A.F.M.*, at A.D. 650, give St. Bearaidh, abbot of Duibhlinn, and, at A.D. 785, Siadhal, abbot of Duibhlinn (I am indebted to Mr. Liam Price for these two references). Bearach (Bearaidh) was a pupil of St. Kevin at Glendaloch (Plummer, *Life of St. Coemgen*). The *Life of St. Coemgen* (cap. XXIX) states: "St. Garban dwelt near the city of Ath-Cliath, which is the northern district of the Leinstermen, situated on a gulf of the sea. Its name [Duibh Linn] in Irish [*scotice*] is equivalent to the Latin *nigra terma*; and it is a powerful and warlike city, where ever dwell men fierce in battle, and skilful in handling fleets." (This was the city as known to the 11th century writer of the *Life*.) The *Life* relates that St. Kevin wished to undertake a long journey (probably to the Irish colony of Duibhlinn) and that Garbhan, his disciple, induced him to remain in Glendaloch where his monks required him, "for thou hast heard," said Garbhan, "that ne bird, while flying, can hatch her eggs." This is apparently the origin of the symbolism associated with St. Kevin which represents him with a blackbird in his outstretched hand hatching her eggs. Kevin remained at Glendaloch, and apparently Garbhan journeyed to Duibhlinn. The *Life* continues: "Garbhan presented himself with his cell to God and to St. Kevin." (O'Hanlon, *Irish Saints*, at 3 June.) This church was apparently St. Kevin's near the Duibhlinn, and accordingly belongs to the 6th century. The church of St. Michil-le-Pole is said to have been associated with Bishop MacTail, of Kilcullen, the successor of Iserninus who was a companion of St. Patrick. The dedication of the other two churches to St. Brigid and St. Patrick would be obvious.

As to the bishops of the colony of Duibhlinn, Harris-Ware (*Bishops*, 303-306) mentions:—Livinus (*d.* 633), St. Wiro (*d.* 650), Disibod (*c.* 675), Gualafer, St. Rumold (*d.* 775), Sedulius (*Siadhal*) (*d.* 785), and Cormac. Apparently there was a monastic house of some description, and two separate jurisdictions, that of abbot and of bishop, as at Glendaloch, etc. The carved stones of St. Patrick's would point to the site of the monastery as that of the present cathedral.

MEGALITHIC TOMBS IN SOUTH-EASTERN IRELAND.

BY T. G. E. POWELL, M.A., *Member.*

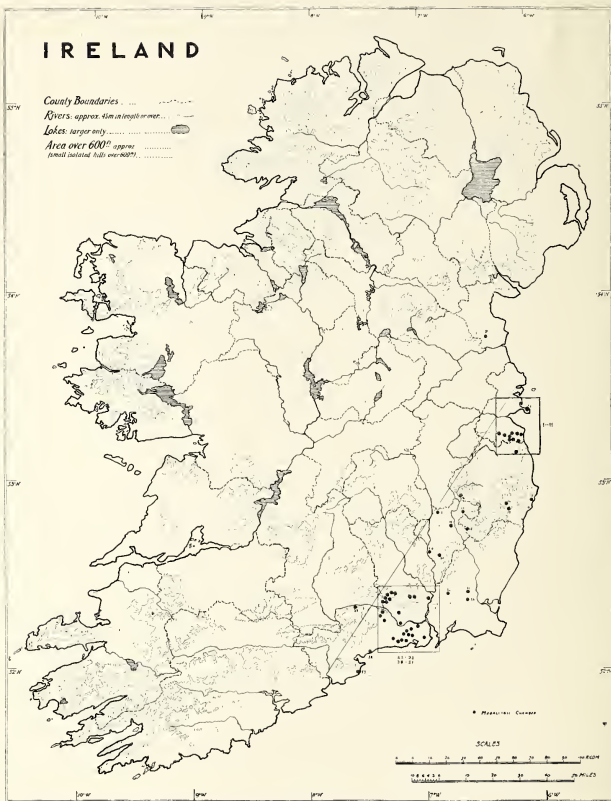
(The writer had intended to publish a more complete study of the distribution and morphology of the megalithic tombs in South-eastern Ireland, but the present conditions, and the uncertainty of the immediate future of archaeological publications, makes it advisable to present now an outline account of the material.)

THE characteristic of the distribution of megalithic tombs south of the Liffey, and of the Central Plain, is that of small independent groups situated near the sea or easily accessible from it. The region discussed in this paper lies within the six counties of Dublin, Wicklow, Carlow, Kilkenny, Wexford, and Waterford, and corresponds closely to that zone of mountainous and upland country which in the South-east divides the lowlands from the sea.¹ On the east coast this barrier, in the form of the Leinster Chain, appears to have provided few attractions to the megalithic builders except at its north-eastern end where it overlooks Dublin Bay, in the Aughrim-Shillelagh corridor, and in the area to which it gives access. In addition to the Dublin Group of Passage Graves² there are on the lower slopes of the Dublin-Wicklow mountains a number of megalithic tombs that are technically Gallery Graves, or short rectangular chambers of Gallery Grave derivation, and, with the exception of one small group in County Waterford, all the tombs recorded here are of this family. On the southern coast, the isolated mountain blocks and the intervening river valleys offer big difficulties to overland communications; the main settlement is in the district of small hills and light soils behind Tramore Bay, and it is evident that a movement took place up the Suir valley and on to the hilly and upland country of South Kilkenny with extensions eastwards, across the Barrow into Wexford. In the Tramore area a group of late Passage Graves has been identified, apart from the other megalithic chambers.³ It is apparent that the megalithic settlement

¹ W. Fitzgerald: *Historical Geography of Early Ireland*, pp. 23 ff., and pp. 37 ff.

² T. G. E. Powell: "The Passage Graves of Ireland." *Proc. Preh. Soc.*, 1938, pp. 239 ff.

³ T. G. E. Powell: "A new Passage Grave group in South-eastern Ireland." *Proc. Preh. Soc.*, 1940, pp.



Based on Ord. Survey map (10 miles to 1 inch) and contours reduced from Ord. Survey map (2 miles to 1 inch) by H. G. Lewis, April 1914.

FIG. 1. DISTRIBUTION OF MEGALITHIC TOMBS IN SOUTH-EASTERN IRELAND.

of Southern Ireland depended on factors of coastal topography of which it may be possible to point out some features, but it no less depended on other conditions which at present it is difficult to assess. It is clear that no dicta of elevation or the impassibility of forest grown valleys can hold good, the variety in the siting of individual tombs and the considerations underlying the selection of particular areas to the exclusion of others provide scope for much deeper investigation.⁴

Although the megalithic settlements in the South-eastern zone are small and mutually independent, it is practicable to treat them as a whole when considering their relationship to the general pattern of megalithic settlement in Ireland. In the Dublin area contact is made geographically, if not chronologically, with an important Passage Grave Group, but elsewhere a considerable area intervenes, either westwards to the Tipperary mountains,⁵ or along the south coast to West Cork,⁶ before other megalithic settlement areas are found. Within the South-eastern zone, three of the geographical groups distinguished may for convenience be named the Rathdown,⁷ Aughrim, and Waterford groups. The fourth, the Tramore Group, is a strictly morphological unit as well as a regional one.

THE RATHDOWN GROUP.

The ruined chamber on the northern face of Howth Head [1]⁸ and nine monuments on the lower slopes of the Dublin mountains form this group. There are two Gallery Graves, and the sites of at least two others, the other tombs belong to that class having short rectangular or square chambers with a formal entrance at one end, consisting of two large projecting portal stones flanking a high closing slab. There are two good examples of this type (Glaskenny [10] and Brennanstown [4]), the remaining tombs being in a ruinous state, or of debased forms. Chambers of the Glasskenny type are situated inconspicuously, low down on hill sides, and in small valleys; the true Gallery Graves at Ballyedmonduff [7] and

⁴ For a discussion of such problems: v. G. E. Daniel: *Proc. Preh. Soc.*, 1937, Paper No. 6, Pt. II (pp. 77-79).

⁵ H. S. Crawford: *J.R.S.A.I.*, XL, pp. 38 ff.

⁶ Borlase: *Dolmens of Ireland*, vol. I, and Conlon: *J.R.S.A.I.*, XLVI-XLVIII. Short notes on North Cork.

⁷ The name Rathdown is used as most of the sites are within the half-baronies of that name in Counties Dublin and Wicklow, and also to avoid confusion with the neighbouring Dublin group of Passage Graves.

⁸ For bibliography of this and other tombs mentioned in the text, refer to the appendix.

Ballybetagh [8] are in more exposed and elevated positions. The Ballyedmonduff tomb is of considerable interest although now in

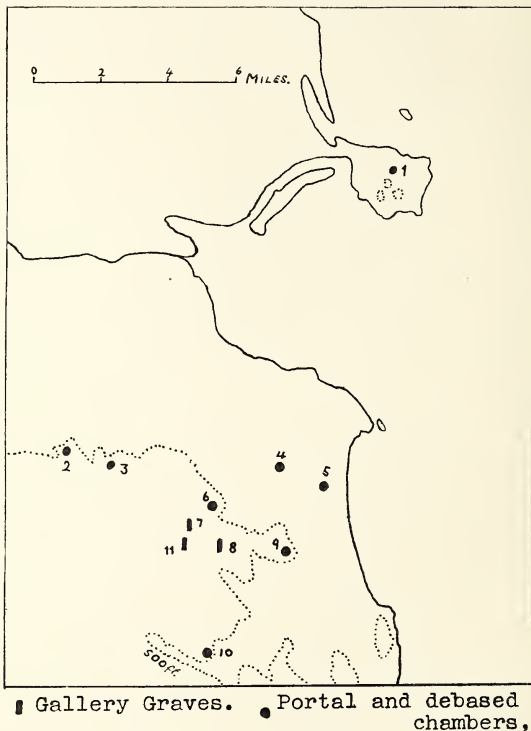


FIG. 2. THE RATHDOWN GROUP.

a very ruined condition. An old plan of the chamber shows it to have been more coffin shaped than rectangular, and near the entrance end a high sill stone had been placed, this slab has

survived though most of the chamber orthostats have disappeared. The structure of the Ballyedmonduff tumulus is important; in plan it is roughly oval, and there are traces of a straight façade in dry walling of rough granite blocks on either side of the chamber entrance. The sides of the tumulus may also have been retained with this kind of walling, and there are clear traces of a wall in the body of the tumulus running parallel to the sides of the chamber, and acting as a revetment to the rubble which had been piled behind the orthostats. The old account, with sketches, describes the original roofing; capstones rested on small slabs which in turn were supported by the orthostats.

At Ballybetagh, portions of an orthostatically walled gallery are visible in a large stone built tumulus, the shape of the tumulus is hard to determine as it has been used as a dump for field stones, and parts have been adapted for sheep folds from time to time.

No certain traces of the shape of the tumulus can be seen at Glasskenny or any chambers of this type, although some packing round the orthostats is visible at most sites. The disappearance of tumuli is accounted for by the suitability of the material for field fences, and the intensive tillage of land especially in the earlier part of the last century.

Many of the Portaled Chambers both in this group, and in the south, possess an immense capstone which could never have been supported solely by the orthostats, and to-day these capstones, having tipped over, lie with one edge resting on the ground behind the chamber. It is clear that these immense slabs depended for main support on the tumulus which must also have acted as a ramp on which they were brought into place. At Glasskenny and Kilmashoge [3] the high portal stones would have prevented the capstone from being pushed sufficiently far forward to produce the correct balance on the orthostats.

THE AUGHRIM GROUP.

On high ground on the northern face of the Aughrim-Shillelagh corridor are two Gallery Graves and the site of at least one other. Further west are six chambers, the most important being near Accaun Bridge, at Haroldstown [17]. The Gallery Graves at Mongnacool [14] and at Moylisha [15] appear to be closely related in general features to Ballyedmonduff; and the Haroldstown monument is a very fine example of the Portaled Chamber kind, while the other Carlow sites are of various decadent forms.

14 ROYAL SOCIETY OF ANTIQUARIES OF IRELAND

THE WATERFORD GROUP.

Within this group are included tombs both in the eastern portion of County Waterford and in the neighbouring areas of South Kilkenny, and a small region in Wexford. The distribution shows



▲ Passage Graves. ● Portal and other chambers.

FIG. 3. THE WATERFORD AND TRAMORE GROUPS.

a number of sites in the district behind Tramore, as well as on either side of the Suir, and it is probable that the Suir and the Barrow provided the chief means of penetration into the hilly and upland country that extends from Slievenaman eastwards across the Barrow to the foothills of the Blackstair Mountains.

The most important tombs are three in East Waterford: Knockeen [43], Gaulstown [44], and Ballynageeragh [46], and one at Kilmogue [22] in South Kilkenny; the monument at Ballyhenebry [27], and probably those at Killonery [28] and Owing [25], when cleared of overgrowth, would appear to be equally interesting. All these sites are of the Portaled Chamber kind, but it cannot be established that the Waterford group consisted only of this kind and debased versions of it. The old accounts of monuments, especially at Licketstown [30], Garryduff [24], Ballymartin [32], and Ballynooney [31], all in South Kilkenny, strongly suggest Gallery Graves, but no trace of these tombs seem to have survived. At Knockeen and Gaulstown, and at Kilmogue and Ballyhenebry, the portal area is very marked owing to the large size of the portal stones which project forwards on either side of the closing slab. At Knockeen, Ballynageeragh, and Kilmogue, two capstones are employed, a small one rests on the back and two side orthostats, and supported on this, and on the portal stones, is a very large slab, which is the true roof. This seems to be a roofing technique confined to the Waterford group.

THE TRAMORE GROUP.

This group of five late V-shaped Passage Grave monuments of Scilly-Breton origin has been discussed elsewhere (Footnote 3), it occupies the same area behind Tramore Bay in which are found many of the East Waterford Portal Chambers and their derivatives. At the present stage it is impossible to estimate the relative chronology of these two tomb types in the Waterford areas as there is no means of knowing how long after the development of each type the settlements on the Waterford coast were made.

Westwards along the Waterford coast megalithic settlement was insignificant if one can judge by the surviving sites, but intensive cultivation over a long period of time in the middle coastlands may well have produced a misleading effect. The cairn on Ballyvoile Head [52] appears to contain some kind of megalithic chamber which was entered by a farmer many years ago. At the western end of the county, a remote site by the cliffs at Ballynamona [53] was chosen for the erection of the only known surviving Segmented Gallery Grave, with semi-circular façade, in Southern Ireland. This tomb seems to show that at an earlier stage than the Portal Chambers the virile influences of the Carlingford culture had begun to establish themselves in distant areas.

A large cairn on the summit of the Drum Hills, and one on Crohaun behind Dungarvan as well as one or two sites in South Kilkenny (*e.g.*, Carrignagog) indicate that knowledge of the early cultures of the Waterford coast is still very incomplete.

ORIGINS.

THE GALLERY GRAVES.

In the Rathdown Group survive the tombs at Ballyedmonduff [7] and Ballybetagh [8], and close to the former site may be traced the last vestiges of a similar structure. There is also reasonable evidence for the previous existence of a Gallery Grave in Glencullen at the eastern end. In the Aughrim Group: Mongnacool [14], Moylisha [15], possibly a former site at Knocknamohill [13], and a probable example at Lathaleere [16], go to provide for these groups an approximate total of eight Gallery Graves, of which, without further excavation, only three or four can provide any information. The particular characteristics of the surviving monuments are the diminutive straight façade and closing slab set back from the actual chamber entrance, also the compact structure of the tumulus with its revetment closely built behind the orthostats. This kind of Gallery has been also identified in Antrim and other northern counties,⁹ and Estyn Evans has drawn attention to the height of the closing slab and the doubt "whether access to the gallery could have been obtained from the ante-chamber."¹⁰ It is possible that the ante-chamber, formed by the recessed position of the sill stone, represents only a non-functional entrance, and if the tomb was used periodically some other means of entry was employed. The grave goods from tombs in Antrim appear to show that they are quite as early as the Segmented Galleries, and although precise analogies cannot yet be pointed out, it seems most likely that the simple Gallery Graves of western France are their direct prototypes.¹¹

Mention should here be made of an interesting Gallery Grave at Paddock [P], near Monasterboice, in County Louth; this tomb has

⁹ E. E. Evans: "Giants Graves," *U.J.A.*, 1938, pp. 7 ff. Dunteige, fig. 3, p. 13, is considered the type site. *I.N.J.*, 1940, pp. 253 ff., "Gallery Graves of Co. Londonderry."

¹⁰ E. E. Evans: *ibid.*, p. 13.

¹¹ Compare Mané Roullardé, and Er Bé, in the Morbihan. *L'Anthropologie*, Tome XLIII (1933), p. 243. Les Tabernauds, Ile d'Yeu, Vendée, is the most similar tomb known to the author. Consult also: G. E. Daniel, *Proc. Preh. Soc.*, 1939, pp. 161 and 164.

not fallen within the province of any recent distributional study, but it is of considerable importance in that it provides a fine example of a simple Gallery Grave near the east coast, its position is remote from other megalithic tombs, though destruction may have considerably altered the distribution pattern in that district. No tumulus survives at Paddock, the Gallery is a little over twelve feet long and nearly four feet wide throughout, it is open at the eastern end where it seems that a sill stone was once set.

THE PORTAL CHAMBERS.

The question of the origin of the Portal Chambers is confined in area to the shores of the Irish Sea, and in morphology to the relative claims of the Segmented and Simple Gallery Graves. Here again the evidence of the northern sites can provide useful information, and Estyn Evans has shown that in the Carlingford area Portal Chambers without high closing slabs are derived from the Segmented Galleries.¹² The entrances to these chambers are often defined by low sill stones such as were used in the older tombs; Evans suggests that from the open Portal Chamber the closed form developed by the growth of the sill stone.¹³ From a general point of view this appears to be a most likely explanation, but it may be well to consider a little more closely the evidence of the south-eastern chambers in view of their regional association with the Gallery Graves of Dunteige type.

At Glasskenny [10], in addition to the portal stones others were erected to form a small but unmistakable V-shaped forecourt; this site is therefore quite in Carlingford tradition.

The original form of the Brennanstown [4] chamber is problematic as it seems that there was another compartment now only traceable from a few stones of smaller size than those in the preserved portion. This tomb, on excavation, may prove to be an intermediate type, the chamber being in the form of a modified two-compartment gallery. The sill stone which divided the two compartments is still preserved.

In the Aughrim Group it is noteworthy that the sites nearest the sea are Gallery Graves, and the fine Portal Chamber at Haroldstown [17] is somewhat removed from coastwise communications such as would have introduced later forms of megalithic

¹² E. E. Evans: *ibid.*, p. 14 f., and fig. 4, Kilfeaghan, type example of Open Portal Chamber.

¹³ E. E. Evans: *U.J.A.*, 1938, p. 58.

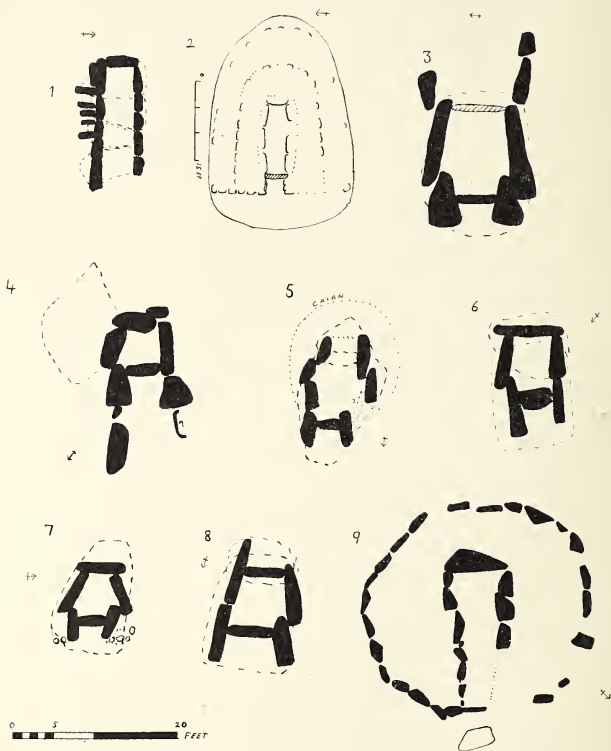


FIG. 4. PLANS.

1, Paddock. 2, Ballyedmonduff. 3, Brennanstown. 4, Glaskenny.
 5, Haroldstown. 6, Knockeen. 7, Gaulstown. 8, Kilmogue.
 9, Carriglong.

architecture. The plan of the Haroldstown chamber is slightly wedge shaped, and as at Brennanstown, this tomb suggests a diminutive Gallery displaying the formal entrance more typical of the short rectangular chambers.¹⁴ The tombs of the Waterford Group are the most characteristic and finest Closed Portal Chambers in Ireland, they do not appear to possess any intermediate features which might indicate their prototypes. The remote position of the Segmented Gallery with forecourt at Ballynamona [53] is a reminder of the mobility of the Carlingford people, it may well represent the first stage in the expansion movement from the Carlingford area which later gave rise to the erection in the south-east of the Closed Portal Chambers. In support of the derivation of the Closed Portal Chambers from Galleries of the Dunteige-Ballyedmonduff kind, it can be emphasised that both tomb types had structurally closed entrances indicating at least some different ritual use of the tombs than that employed in penetrable chambers.

This point is too important to be entirely disregarded, and one is tempted to see in the Closed Portal Chambers a fusion of two Gallery Grave styles. The portal stones, and other features representing the forecourt tradition of the Segmented Galleries, were probably borrowed from the evolving open Portal Chamber (Kilfeaghan), while the high transverse slab, and the ritual use of the tomb thus implicated, point to a "Dunteige" origin. It is only in the north-east of Ireland that this fusion could have taken place, consequently one must see in the Rathdown and Aughrim Groups two phases of settlement. The first is part of an early Gallery Grave settlement of the east Irish coast and is represented by tombs such as Moylisha, Ballyedmonduff, Paddock, and Dunteige. This colonization was directly from the west of France. The second phase is an aspect of a great expansion movement which took place from north-eastern Ireland, and is attested by sites on the eastern shores of the Irish Sea and in Cornwall no less than in Ireland itself. The tombs of this phase embody morphological characteristics developed in the Carlingford area, but retain in the high closing slab the traditional usage of the "Dunteige" Gallery Graves.

¹⁴ The wedge shapedness of many of the later chamber plans especially in South-western Ireland may have developed to conform with the ovate shape of the double revetment tumuli. It is now clear that no great significance can be attached to this chamber plan.

CLOSED PORTAL CHAMBERS.

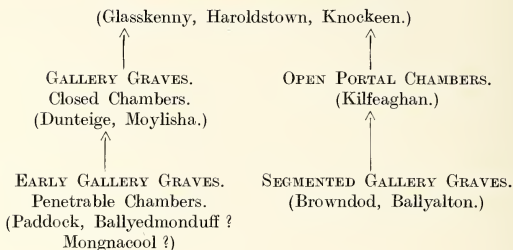


FIG. 5.—DIAGRAM SHOWING TENTATIVE SOLUTION OF THE ORIGIN OF THE CLOSED PORTAL CHAMBERS. THE TOMBS MENTIONED ARE MERELY ILLUSTRATIVE OF TYPES, AND CONVEY NO SPECIAL CHRONOLOGICAL OR OTHER SIGNIFICANCE.

I am greatly indebted to Mr. L. Mongey for showing me all the Co. Waterford sites. Mr. E. O'Toole has kindly checked my Co. Carlow list, and added two unpublished chambers (Nos. 20 and 21). Mr. B. G. Ussher greatly assisted by driving me to see several of the remote south Kilkenny tombs. From Dr. G. E. Daniel, Dr. E. Estyn Evans, and Mr. L. Mongey I have received many useful suggestions and comments both when visiting many of the sites in the field, and when discussing their prototypes.

Mr. H. G. Leask has at all times readily provided any information in his possession.

MEGALITHIC TOMBS IN SOUTH-EASTERN IRELAND 21

APPENDIX.

INVENTORY OF MEGALITHIC TOMBS, AS SHOWN ON THE DISTRIBUTION MAP.

ABBREVIATIONS.

B.: Borlase, Dolmens of Ireland, Vols. I or II.
JRSAI: Journal of Royal Society of Antiquaries of Ireland.
PRIA: Proceedings of Royal Irish Academy.

<i>Map</i>	<i>Townland</i>	<i>6-in. O.S. Sheet.</i>	<i>Chief Bibl. ref.</i>	<i>Comment</i>
P	Paddock	... Louth 21	... JRSAI. VIII. 497	Gallery Grave.
RATHDOWN GROUP.				
1	Howth (Demesne).	Dublin 15	... JRSAI. II. 41	... Rect. chamber. Very ruined.
2	Woodtown	... Dublin 25	... B. II. 386	... Ruined, perhaps never completed.
3	Kilmashogue	... Dublin 25	... PRIA. XX. 603	... Ruined Portal Chamber.
4	Brennanstown	Dublin 26	... B. II. 390	... Large Portal Chamber. *
5	Ballybrack	... Dublin 26	... PRIA. XX. 589	... Small rect. chamber.
6	Kiltiernan	... Dublin 26	... B. II. 388	... Underpinned slab, resting partly on hillside, partly on orthostats.
7	Ballyedmonduff	Dublin 25	... B. II. 385	... Gallery Grave, and site of another.
8	Ballybetagh	... Dublin 26	...	Gallery Grave.
9	Shankill (Carri- gollogan).	Dublin 26	... B. II. 393	... Small rect. chamber.
10	Glaskenny	... Wicklow 7	... PRIA. XLII. 36	... Portal Chamber with fore-court.
11	Ballybrack (Glencullen).	... Dublin 25	... JRSAI. II. 43	... Site of Gallery Grave.
12	Brittas, near Castletimen.	Wicklow 36	... PRIA. XLII. 37	... Ruined chamber. Entrance, and Portal Stone at south-east ?
AUGHRIM GROUP.				
13	Knocknamohill	Wicklow 40	... JRSAI. XVI. 233	Uncertain.
14	Mongnacool	... Wicklow 35	... B. II. 413	... Gallery Grave.
15	Moylisha	... Wicklow 42	... Proc. Preh. Soc., 1937, 452.	Gallery Grave.

22 ROYAL SOCIETY OF ANTIQUARIES OF IRELAND

AUGHREM GROUP—continued.

<i>Map</i>	<i>Townland</i>	<i>6-in. O.S. Sheet</i>	<i>Chief Bibl. ref.</i>	<i>Comment</i>
16	Lathaleerc ...	Wicklow 27	PRIA. XLII. 35 ...	Gallery in oval tumulus ?
17	Haroldstown ...	Carlow 9 ...	PRIA. XVI. 162 ...	Portal Chamber.
18	Kernanstown ...	Carlow 7 ...	B. II. 396 ...	Unclassified.
19	Aghade ...	Carlow 13 ...	J. Kildare Arch. Soc., XI, 253.	Portal Chamber ?
20	Kilgraney ...	Carlow 19 ...	—	Unclassified.
21	Ballynashilloge ...	Carlow 22 ...	—	Unclassified.

WATERFORD GROUP.

22	Kilmogue ...	Kilkenny 35	JRSAI. I. 129 ...	Portal Chamber, with two capstones.
23	Mullenbeg ...	Kilkenny 35	B. II. 407 ...	No information.
24	Garryduff ...	Kilkenny 35	B. II. 407 ...	Once a Gallery Grave ?
25	Owning ...	Kilkenny 35	B. II. 408 ...	Rect. chamber. Overgrown.
26	Raheen ...	Kilkenny 39	B. II. 409 ...	No information.
27	Ballyhenebry ...	Kilkenny 38	B. II. 408 ...	Portal Chamber. Ruined.
28	Killonerry ...	Kilkenny 38	B. II. 409 ...	Large chamber. Densely overgrown.
29	Tubbrid ...	Kilkenny 39	B. II. 409 ...	No information.
30	Licketstown ...	Kilkenny 45	B. II. 409 ...	Probable site of Gallery.
31	Ballynooney ...	Kilkenny 40	B. II. 405 ...	No trace of sites. Sept., '39.
32	Ballymartin ...	Kilkenny 40	B. II. 405 ...	No information.
33	Glenelochlea ...	Kilkenny 37	B. II. 410 ...	Small chamber.
34	Robinstown ...	Wexford 30	JRSAI. XLII. 15	Unclassified.
35	Ballybrittas ...	Wexford 31	JRSAI. XLII. 13	Large rectangular chamber.
36	Barmoney ...	Wexford 31	JRSAI. XLII. 15	Unclassified.
37	Gurteen Lower ...	Waterford 2	B. I. 56 ...	Unclassified. Ruined.
38	Ballyquin ...	Waterford 3	B. I. 56 ...	Unclassified.
39	Rath ...	Waterford 3	B. I. 56 ...	Site only.
40	Whitestown ...	Waterford 7	— ...	Unclassified.
41	Ballygunner ...	Waterford 11	B. I. 63 ...	Portion of small chamber or small cist.
42	Ballindud ...	Waterford 17	B. I. 62 ...	Unclassified.

MEGALITHIC TOMBS IN SOUTH-EASTERN IRELAND 23

WATERFORD GROUP—*continued*.

<i>Map</i>	<i>Townland</i>	<i>6-in. O.S. Sheet</i>	<i>Chief Bibl. ref.</i>	<i>Comment</i>
43	Knockeen ...	Waterford 17	JRSAL. VIII. 474	Portal Chamber.
44	Gaulstown ...	Waterford 17	JRSAL. VIII. 474	Portal Chamber.
45	Dunhill ...	Waterford 25	B. I. 57 ...	Unclassified.
46	Ballynageeragh	Waterford 25	JRSAL. VIII. 474	Portal Chamber.

TRAMORE GROUP.

47	Munmahoge ...	Waterford 17	—	Partially ruined chamber.
48	Carriglong ...	Waterford 17	Proc. Preh. Soc., 1939, p. 249.	V-shaped Passage Grave.
49	Matthewstown	Waterford 17	—	Chamber in fair preservation, kerb mostly gone.
50	Carrigavantry	Waterford 26	—	Chamber and tumulus in fair preservation.
51	Harristown ...	Waterford 27	Proc. Preh. Soc., 1939, p. 249.	—
52	Ballyvoile ...	Waterford 32	— ...	Large cairn containing some megalithic chamber.
53	Ballynamona Lower.	Waterford 39	JRSAL. LXVIII. 260	Segmented Gallery with semi- circular forecourt.

NOTE.

Some monuments found recorded as megalithic tombs in Borlase and other of the older works are not included here as they have proved to be standing stones (menhirs) or structures outside the scope of the present study. At the same time this inventory cannot claim to be exhaustive, and it is to be hoped that its omissions will soon be brought to light by those acquainted with the region.

MISCELLANEA

Knocknabrock in Co. Dublin.

Knocknabrock was formerly the name of a district in south-west County Dublin which may be taken as corresponding with the area now covered by the townlands of Badgerhill and Farmersvale. These two townlands formed part of lands in the counties of Dublin and Kildare, once the property of Lord Kilwarden, which having passed into the possession of an Arthur William Shute were put up for auction on 27th May, 1856, by the Commissioners for Sale of Incumbered Estates in Ireland. A printed " Rental and Particulars " of the property issued in connection with the auction contains information establishing identity between the two townlands and Knocknabrock, as will be seen from the following excerpts :—

Lot 7.—Townland Denomination : Farmersvale. Tenant's Name : John Hott.

Quantity of Land Statute measure : 127a. 3r. 14p.
Tenure by which tenant holds : Lease dated 24th June, 1769, Charles Davys to William Morris of the Lands of Knocknabrock containing 75a 1r. plantation measure.

Lot 8.—Townland Denomination : Badger-Hill. Tenant's Name : Thomas Pearson Morgan.

Quantity of Land Statute measure : 237a. 2r. 3p.
Tenure by which tenants hold : (1) Lease dated 30th January, 1802, Arthur Lord Viscount Kilwarden to Robert Francis Morgan of that part of the Lands of Knocknabrock containing 138a 0r. 12p. plantation measure. (2) Lease dated 30th October, 1801, Arthur Lord Viscount Kilwarden to Robert Francis Morgan of the Lands of Knocknabrock containing 15a. 2r. or thereabouts.

With variation in spelling Knocknabrock as a place-name is recorded by the following in addition to the old leases : Rocques

Map, 1756, Knock Brock ; Taylor's Map, 1816, Knockbrock ; County Dublin Grand Jury Presentments, 1817, Knocknabrook.

It is stated in the title of Taylor's map that it was drawn from " actual survey " and it may be assumed therefore that in 1816 the old name was still in general use. The translated form and a separate name for the property now called Farmersvale would, however, appear to have been gaining currency at that time, as on Duncan's map of County Dublin, 1821, Badger-Hill and Farmer's Valley appear ; indicating development unfavourable to survival of the old name, which development continued to an extent sufficient to lead to the adoption of Badgerhill and Farmersvale when the names and boundaries of townlands were being fixed for the O/S maps printed in 1837. At that time, however, the old name was still remembered, as noted by Eugene O'Curry on the authority of Rev. T. Hayden, Rathcoole.

The name no doubt is derived from Cnoc na mbroc and it may be assumed that its pronunciation by speakers of Irish accorded fully with this spelling as long as Irish persisted in the locality. Evidence of the continued use of Irish there, to some extent at all events, in 1753 is contained in a news item in Falkiner's Dublin Journal for May 8th to May 12th of that year which records that for murder on the previous Easter Sunday a man was executed on Windmill Hill near Rathcoole " and afterward hung in Chains on a Gibbet erected For the Purpose." At the place of execution, the account says, " a Gentleman of the Church of Rome " addressed exhortations to the condemned man in English and Irish.

In the Dublin Ordnance Survey Letters, Eugene O'Curry, writing on 13th September, 1837, mentions in Badgerhill " an artificial mound . . . called St. Coleman's Chair " which he said was " an oblong heap of small loose quarry stones and earth." A small closely dotted area approximately oblong on the 1837 O/S map probably marks the site. Inspection of the 1871 Rathcoole Parish Maps shows, however, that this dotted space has disappeared from the map, as well as the outline of a rath or lios which is shown on the 6" O/S map of 1837. The 1871 maps also show that the old approach to the Badgerhill residence from the public road had been abolished, and a new approach substituted ; and they show altered fencing, and field enlargements, in the area through which the approach ran.

The object represented by the dotted space on the 1837 and 1856 maps was immediately to the north of the abolished approach and adjacent to the residence. Assuming it to be the

mound spoken of by O'Curry its loose quarry stones would provide suitable material for making the substituted approach as would also similar material the removal of which would at one and the same time demolish the lios or fort and create the quarry which now occupies its site. This quarry is on the 11.586 acre field of the 1940 25-inch O/S, and the object the site of which was marked by the dotted space was on a field the area of which now forms part of the 15.222 acre field of the same map.

" St. Coleman's Chair " has become a field name and is applied to the 11.586 acre field, but at least one old man in the neighbourhood is positive that the " Chair " was in an adjoining field and in indicating the location of this field he supported the assumption that the dotted space on the older maps marks its position.

On the 11.586 acre field a large stone cross lies flat on the ground, but it is not marked on the 1940 O/S. A similar cross stands on the 7.087 acre field of the same townland and is marked on the O/S. These are spoken of as cattle plague crosses.

Badgerhill residence is now quite a ruin.

LIAM UA BROIN.

A Square Fort at Ballyraine, near Arklow.

Mr. Bryan H. St. J. O'Neil, F.S.A., Inspector of Ancient Monuments for Wales, looked at this fort in August, 1939. In a letter written at the time he said : " We went yesterday to Ballyraine ' fort.' To me it is a typical moated house site, such as is common in England and occurs occasionally in the eastern fringe of Wales proper as well as often in the counties of the Marches. They are usually attributed to the later Middle Ages, *i.e.*, 14th century onwards, but I do not know that any accurate work has been done towards really dating them as a class. One in Gloucestershire, Prestbury Moat, has yielded 12th century pottery, although this does not necessarily date the defences. It is usual for these sites to have water defences ; frequently a stream has been diverted to flow along the moat, which is normally wide and flat-bottomed. There is only a low bank or no bank at all on the inner side of the moat, and a bigger bank (or the only bank) is on the outside of the moat, no doubt primarily to retain the water ; as there were buildings of stone

or wood within the enclosure and fairly close to the moat, an inner rampart was not needed.

“ Ballyraine has all these features. How early it is likely to be I cannot say. In some places courtyard houses such as were built within these moats are the successors of true castles, but in other places both may have existed side by side. Doubtless one could deal with them better if one knew their Continental origins. They do not occur in Wales, except just on the fringe, which suggests that a time of early conquest and settlement is less likely to have produced them than a succeeding period of comparative quiet. All the same undefended houses certainly did exist side by side with castles.”

This is the fort to which reference was made in the *Journal* for 1936 (Vol. LXVI, p. 46). From what Mr. O’Neil says it seems probable that we may ascribe the erection of this moated residence to the time when the Ormond estate at Arklow had been established for a considerable period and when conditions there were peaceful ; the middle or latter part of the thirteenth century seems therefore the most likely date.—ED.

A stone axe from Co. Galway.

A stone axe head was found in the year 1939 on the land of Patrick Loughran in the townland of Ballynamuddagh, parish of Killallaghan, Co. Galway, about $2\frac{1}{2}$ miles south west of Aughrim. It was found on cultivated land between the sod and the gravel 9 ins. or a foot below the surface of the ground.

JOHN R. WADE.

NOTICES OF BOOKS

North Munster Antiquarian Journal. Vol. II. No. 2. Autumn, 1940.

In this issue of the North Munster Journal Mr. D. F. Gleeson gives a succession list of the Bishops of Killaloe, A.D. 1317-1616. The list has been collated with all the lists of Bishops of the Diocese which have been hitherto available and is therefore a valuable contribution to the history of the Diocese. Rev. R. Wyse Jackson's paper on "Old Church Silver of East Killaloe," is a record of the Plate in the Protestant Churches of this district. "Some Old Limerick Wills" is a further contribution by Dr. Richard Hayes on this subject. An idea of the wealth of its Reference Library in Irish historical and archaeological subjects, and in local history, is given by Mr. Robert Herbert in "The City of Limerick Public Library and Museum." There is also given a short list of some of the most interesting exhibits in the Museum. A tribute is paid to the generosity of the late Earl of Dunraven and to the present Earl who have placed their large collection of Irish antiquities on loan in the Museum. The advice of the present Earl of Dunraven, "that all such antiquities should be located in a public museum, and not in a private house where but few can either see or appreciate them," could be followed with advantage to local museums by many people in Ireland. The Journal has notes on "Eoghan Ó Caomhánaigh" and "Fílí Luimnighe" by Parthalán Mac Aodhagáin, O.F.M., and on the "Gerald Griffin Centenary."

Journal of the Galway Archæological and Historical Society. Vol. XIX. Nos. 1 and 2. 1940.

The opening article in this issue of the Galway Journal, "Connacht in the Book of Rights," by Rev. Paul Walsh, will be read with interest by all students of Ancient Irish History. Dr. Joseph Raftery concludes the account of the excavations, carried out under

his own supervision, of the Tumulus Cemetery of Carrowjames, Co. Mayo. He briefly sums up the history of Carrowjames. Very late in the Late Bronze Age a small community of people of ultimate Dutch origin and of Urnfield tradition, settled down on the flat lands near Castlebar. Slightly later (c. 200 B.C.) came a group of people with a La Tène culture. At about 450 A.D. the cemetery was finally abandoned. Dr. Raftery's article is well illustrated. "The Ancient Law School of Park, Co. Galway," by Dr. Thomas B. Costello, gives an account of a family of the Mac Aodhagáin who had a school of law at Park Castle and who were Brehons to the neighbouring chieftains. Good illustrations of MSS., of Archbishop Boetius Egan (A.D. 1734-1798), and a map of Park Castle and Townlands complete the article.

Ulster Journal of Archæology. Vol. 3. Part 2. July, 1940.

The present number of the Ulster Journal shows that, despite war restrictions, the standard of archaeological research is being maintained in Northern Ireland. Mr. O. Davies describes excavations carried out by Mr. J. Cowan and himself on Round Island in Lower Lough Erne, in July, 1939. "An Eskimo Harpoon-Head from Tara, Co. Down (?)," by Mr. E. E. Evans and Mr. C. F. C. Hawkes, is an examination of a harpoon fragment said to have been found on the shore of Millin Bay in the townland of Tara, Ards, Co. Down. Interesting maps illustrate Mr. Edward Watson's account of "Prehistoric Sites in South Antrim." "The Irish Peasant House," by Mr. E. Estyn Evans, is a review of the contents of Dr. Ake Campbell's "Notes on the Irish House" published in the first two volumes of *Folk-Liv*, the new journal for ethnological research. In "The Churches of Armagh" Mr. T. G. F. Paterson and Mr. O. Davies catalogue the extant remains of the churches of Armagh, a city which, owing to its ecclesiastical importance, has a better documented history than any site in Ulster. "Bullauns and other Basin-Stones" form the subject of an interesting paper by Isabel R. Crozier and Lily C. Rea. Mr. Ivor Herring concludes his account of "The 'Bians.'" Among the other papers in this issue of the Journal are: "Thatch" by Mr. J. M. Mogeey, "A Late Seventeenth-Century Door Lintel" by Mr. T. G. F. Paterson, "Sherds from a Gravel-Pit, Killaghy, Co. Armagh," by Mr. E. E. Evans, "Ecclesiastical Remains in Co. Cavan" by Mr. T. G. F. Paterson and Mr. O. Davies, and "Some Old Wells in Antrim and Down" by Mr. W. S. Corder.

Irish Historical Studies. Vol. II. No. 6. September, 1940.

The present number of *Irish Historical Studies* maintains the usual high standard of its predecessors. The opening article, "The Hymn of St. Secundinus in honour of St. Patrick," by Dr. Eoin MacNeill, is a refutation of the argument that this hymn was written by an Irish scribe after Patrick's death. In his article, "The Annals attributed to Tigernach," Rev. P. Walsh argues that these annals were not written, as is generally supposed, by the Tigernach Ua Braoin, who died in 1088. Interesting documents relating to Conn O'Neill, one of Hugh O'Neill's sons, at Eton, are given by Professor T. W. Moody. "Ulster Roads on the Eve of the Railway Age, c. 1800-40," by Mr. Ivor J. Herring, is a very interesting and informative paper. A useful list in "Research on Irish History in Irish and British Universities, 1939-40," gives particulars of theses on Irish historical subjects, or on subjects having a direct bearing on Irish history, which were successfully completed during 1939, or were in progress in January, 1940, in the universities of Ireland and Great Britain. Professor Macalister answers questions asked by Rev. P. Walsh in his review of Professor Macalister's "Lebor Gabala." Reviews and notices of books and journals conclude this admirable periodical.

SUPPLEMENT

Lascelles, when they visited Athlone in October, 1928. Elizabeth Butler, wife of Richard, sixth Earl of Clanrickard, was a daughter of Walter, eleventh Earl of Ormonde. Richard died in 1667—the year before the dedication of the chalice. Mylicke, or Meelick, was a Franciscan Friary on the Galway side of the Shannon, founded by Brazil O'Madden in 1497. The ruins are extensive and the church has been roofed and is used as the parish church [Blake in *Journal, R.S.A.I.*].

1667 b.

THE "EVERARD—DONOGHUE" CHALICE.

Inscribed: "... Everard et Anastasia Donowhow fieri fecerunt ad usum Fratrum Minorum Clonmelsenium Anno 1667."

This is no longer a chalice, the foot, on which the inscription is engraved, having been adapted for use as the foot of a monstrance. It was in the Friary, Clonmel, in 1936. [*Vide* The Very Rev. Canon Power's *Waterford and Lismore*.]

The early history of the Franciscan Friary of Clonmel is involved in obscurity, some maintaining that it was founded by the FitzGeralds of Desmond, whilst others state that it was founded by Otho de Grandison in 1269. [See Meehan's *Irish Franciscan Monasteries* (1877), p. 81.]

1669 a.

THE "THOMAS AND SARA JONINE" (JENNINGS) CHALICE.

Inscribed: "Thomas Jonine et Sara idem de Sceloghan me fierij fecerunt pro quibus oretur 1669" and "The bequeath of George Jenings of Mt. Jenings to Mrs. E. B. Jenings of Ironpool March 1822."

Lent by Very Rev. Canon McDonald, P.P., Newport, Co. Mayo, 1932.

Descriptive details not noted, except that the base is octafoil.

Height of chalice, $7\frac{1}{2}$ ins. Diam. of bowl, $3\frac{1}{8}$ ins. Width of foot, $4\frac{3}{4}$ ins.

Canon McDonald states that in the Abbey of Ross* about two miles west of Headford, Co. Galway, there is a small mortuary chapel in which there is a slab inserted having the following inscription: "Pray for Soragha Ionin who built this chapel for her selfe, her husbände, Thomas Kievagh Jonin and his son David, the year 1670." He also states that in his native parish there is a district or townland called Skeloghan which he believes was the site of one of the Jenings castles in the 17th century.

* Roserrilly Franciscan Friary, founded 1498.

1670 a. (Plate XXXVII, Fig. 1).

THE "JAMES Ó GRIPHA" CHALICE.

Inscribed: "Orate pro anima Iacobi ô Gripa Sacerdotis qui me fieri fecit Anno dñi 1670," and "Repaired 1863—Rev. James McMahon, P.P."

Lent by Rev. P. O'Halloran, Corofin, Co. Clare, per Gunning and Reynolds, silversmiths, Dublin, 1907.

Noted in Frost's *The County of Clare* (1893), page 132, as being then in Corofin (Diocese of Killaloe).

Deep bowl with straight well-splayed sides. The stem hexagonal. The knop, probably a restoration, peg-top shaped, lightly chased with renaissance ornament. The foot a hexagonal pyramidoid with incurved angle and base lines. The base consisting of a shallow moulded vertical member and a narrow plain flat member. The Crucifixion is engraved on one face of the foot. The inscriptions, as above, are on the lower parts of the other five.

Height of chalice, $7\frac{7}{8}$ ins. Diam. of bowl, 3 ins. Width of base (point to point), $4\frac{1}{2}$ ins.

1670 b. (Plate XXXVII, Fig. 2).

THE "RICHARD ALBONAGH" CHALICE.

Inscribed: "Ric: Albonagh me: Emendare fecitt: in ufû: Conuentg: de moyñ 1670."

Lent per John Smyth and Sons, silversmiths

Noted in *The Irish Independent*, Dec. 12, 1937.

Deep bowl with everted rim—evidently not the original cup, but part of another vessel, portion of the stem of which remains attached to the cup. The stem hexagonal, and knop flattened globular with vertical fluting and lobes decorated with crosses. The foot an octagonal pyramidoid with incurved angle lines, and semi-circular base lines forming an octafoil substructure with moulded vertical edge. The Crucifixion is engraved on one facet of the foot, and a fleur-de-lys at the lower part of each of the eight angles, connected up by a narrow hatched border.

Height of chalice, 8 ins. Diam. of bowl, $3\frac{1}{4}$ ins. Width of foot, 4 ins.

Moyne Franciscan Friary, about five miles north of Ballina, on the River Moy, was probably founded, in 1460, by MacWilliam Bourke, and the church was consecrated by Donatus O'Connor, Bishop of Killala in 1462. The Friary and its possessions were

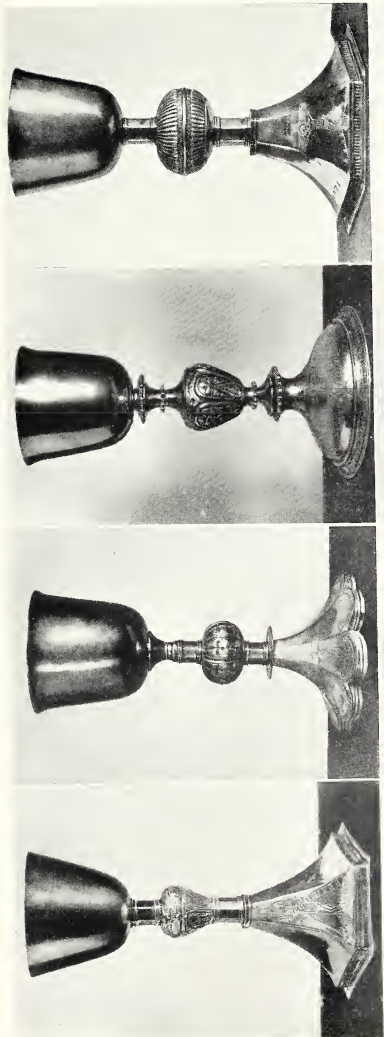


Fig. 1. 1670a.
THE "JAMES O GRIPA"
CHALICE.

Fig. 2. 1670b.
THE "RICHARD ALBONAGH"
CHALICE.

Fig. 3. 1671a.
THE "TERENCE O'KERIN (ii)"
CHALICE.

Fig. 4. 1671b.
THE "MORIARTUS O'GRIPA"
CHALICE.



Fig. 1. 1676a.
THE "JAMES FOGERTY"
CHALICE.



Fig. 2. 1678d.
THE "CORNELIUS MACKEON"
CHALICE.



Fig. 3. 1681a.
UNINSCRIBED.



Fig. 4. 1682a.
THE "THOMAS BURKE"
CHALICE.

granted to Edmund Barrett in Elizabeth's reign. [*Vide* Meehan's *Irish Franciscan Monasteries* (1877), pp. 55-60, for a history of the Friary, which was one of great importance.]

1670 c.

THE "ANASTACIA GOOLD" CHALICE.*

Inscribed: "Hunc fieri proprijs expensis fecit Domina Anastacia Goold et libere donavit Jacobo Archdeacon filio suo in amori et affectus signum Anno Domini 1670."

The property of Mr. John J. Blake, Ballyglunin Park, in 1928.

Noted in the *Journal, R.S.A.I.*, vol. LVIII (1928), p. 32, and in *The Tuam Herald*, Nov., 1928. On an altar tomb in an old graveyard* near Monkstown Castle, Co. Cork, is the following inscription: "Hic jacet Domina Anastatia Gould uxor Domini Johannis Archdeaconis Quae obiit Die XXIII Mensis Martis Anno MDCLXXXIX. Requiescat in Pace. Amen." [*Vide Memorials of the Dead*, vol. VI, p. 32.]

This Anastacia Goold, or Gould, it was who built Monkstown Castle. This she achieved, it is said, as a surprise for her husband, John Archdeacon, on an occasion when he was abroad—in Spain—on business. She seems to have managed the business very economically—by selling food and clothing to the workmen and otherwise, for on balancing her accounts on his return he found a debit balance of fourpence!

1670 d.

THE "TERENCE O'KERIN (i)" CHALICE.

Inscribed (on the foot): "Dominus Terentius O'Kerin Sacerdos me fieri fecit ad usum fratrum Minorum de Quinhij Anno Domini 1670," and (under the foot): "Richardus Fennell me fecit."

In the Parochial House, Quin, Co. Clare, Diocese of Killaloe, in 1917.

Full descriptive details are wanting. The base is circular and the bowl "scarcely has any sign of Roman lip; still there is the slightest bend outwards" [Father Anthony, O.F.M.]. A Crucifixion is engraved on the foot and on either side of the shaft of the cross, "Quinn Chapel." The knop is conical and chased with floral and other ornaments.

Height of chalice, $8\frac{3}{4}$ ins. Diam. of bowl, $3\frac{3}{8}$ ins., of foot, 5 ins.

A paten with this chalice is engraved with the Sacred Monogram,

* Teampull oen Bryn.

"I H S," surmounted by a cross and having a Heart pierced by three nails underneath, the initials "T K S" [Terentius Kerin Sacerdos], and the date "1670."

Quin Franciscan Friary was founded in 1402 by MacNamara, lord of Clan Coilein. [Meehan's *Irish Franciscan Monasteries* (1877), p. 102.

1671 a. (Plate XXXVII, Fig. 3).

THE "TERENCE O'KERIN" (ii) CHALICE.

Inscribed (on the foot): "Dominus Terentius OKerin facerdos me fieri fecit ad Vsum fratrum minorum de Innish Cluon Rauda Anno domini 1671," and (under the foot) "Rickardus Fennell fecit."

In the Franciscan Friary, Ennis, Diocese of Killaloe.

Lent per John Smyth and Sons, silversmiths, 1916.

Noted in "Molua" (Killaloe Diocesan Annual), 1936.

Deep bowl with everted lip. Baluster-shaped stem and knop. The latter peg-top shaped, chased with arched panels of floral ornament, and having four collars or flanges—two above and two underneath—edged with beading. The foot circular in plan and low dome-shaped in elevation, with a chased border of egg and dart ornament and engraved with the Crucifixion and the inscription as above.

Height of chalice, 9 ins. Diam. of bowl, $3\frac{3}{8}$ ins., of base, 5 ins.

Innish Cluan Rauda (*recte* Ruada) = *INIS CLUANA RAMPODA* [*Onomasticon*]. *RÁMPADOA*, old palace of the O'Briens, near Ennis [*Dinneen*]. In 1242 Donogh Cairbreach O'Brien, prince of Thomond, commenced the erection of a church and dwelling-house for Conventual Franciscans. Conor, his son, completed the work in 1247. [Meehan: *Irish Franciscan Monasteries* (1877), p. 91].

1671 b. (Plate XXXVII, Fig. 4).

THE "MORIARTUS O'GRIPHA" CHALICE.

Inscribed (on the foot): "Pr fr Moriartus OGripha me fieri fecit Anno domini 1671," and (under the foot): "Rickardus fennell fecit."

In the Franciscan Friary, Ennis (Diocese of Killaloe).

Lent per John Smyth and Sons, silversmiths, Dublin.

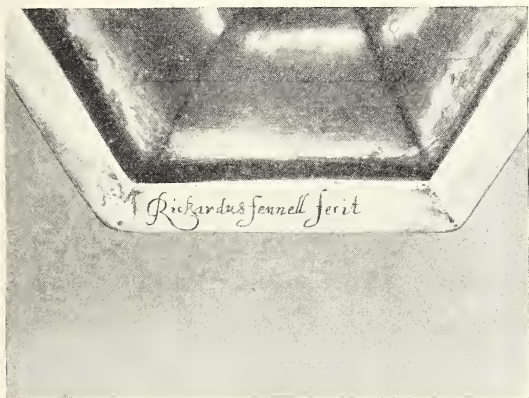
Noted in "Molua" (Killaloe Diocesan Annual), 1936.

Deep bowl with slightly everted rim. The stem hexagonal in section. Flattened globular knop with a "string" going horizontally around the middle and vertical fluting above and below it.

The foot a hexagonal pyramidoid with incurved angle and straight base lines supported on a shallow vertical member with reeding and a narrow flat member with egg and dart ornament. The Crucifixion is engraved on one facet of the foot, and the inscription, as above, on the other five.

Height of chalice, $8\frac{1}{4}$ ins. Diam. of bowl, $3\frac{1}{4}$ ins. Width of base (point to point), $5\frac{1}{4}$ ins.

The design of the knop is unusual for a chalice of the period



1671 b.

MAKER'S NAME.

to which the foot belongs. This is the third chalice in this list inscribed with the name of Richard Fennell as maker, and it contrasts strongly with the design of the other two—1670 d and 1671 a. For note on Ennis Friary, see Chalice 1671 a.

1671 c.

THE "MARIA LYNCH" CHALICE.

Inscribed: "Orate pro aña Mariae Linch quae me fii fecit pro aña filii sui Thomae Browne defuncti 1671."

In the Dominican Monastery of Our Lady, Galway.

Noted in the *Journal, R.S.A.I.*, vol. XLIX (1919), p. 187, and vol. LVIII (1928), p. 33.

1674 a.

THE "ROEBUCK-FRENCH" CHALICE.

The inscription has not been given in the pamphlet in which the chalice has been noted, "Some More Old Silver Chalices" by Martin J. Blake, M.R.I.A. [Galway: The Printinghouse, 1930.]

In the custody of the V. Rev. Monsignor Joyce, P.P., V.G., Portumna.

Globular knop. Hexagonal foot engraved with the Crucifixion.

Height of chalice, $7\frac{3}{4}$ ins. Width of foot, $3\frac{3}{4}$ ins.

1674 b.

THE "CORNELIUS MIGHANES" CHALICE.

Inscribed: "ORA . PRO . DNO . CORNELIO °MIGHANES
 . QVI . ME . FIERI . FECIT . ANNO . DNI . 1674 "
 and "R . D . GEORG . STACK . P . M . ME . LEGAVIT
 . R° D° MICHLI SENNICK A° 1751 R.I.P."

In St. Mary's Dominican Church, Pope's Quay, Cork, in 1897.
 Noted in the *Journal, Cork Arch. Soc.*, vol. VI (1897), p. 75.

Deep plain bowl. Hexagonal, stem with reeded globular knop. The base a hexagonal pyramidoid, engraved with *fleurs-de-lys* at the lower part of the angles and on one face, emblems of the Passion—a spear and a spear-shaft with sponge arranged in saltire on a latin cross resting on a Heart. The titulus "INRI" appears above the cross, but the figure of Our Lord is absent. The foot is supported on a shallow vertical reeded member.

Height of chalice, $5\frac{1}{2}$ ins. Diam. of bowl, $2\frac{3}{8}$ ins. Width of base, $3\frac{1}{4}$ ins

1676 a. (Plate XXXVIII, Fig. 1).

THE "JAMES FOGERTY" CHALICE.

The inscription engraved under the foot, where it was subjected to much wear, is only partly legible: "ORATE PRO
 ANIMA MAGISTRI IACOBI FOGERTY . . . QVI ME
 SACRA . . . EMI . . . IN . . . AN DNI 1676 PARIGHS."

In Dunboyne Catholic Church in 1915.

Lent per John Smyth and Sons, silversmiths, Dublin.

Deep bowl with slightly everted rim, contained in a calyx elaborately pierced and chased with symmetrically arranged scrolls, vine-leaves, grapes, etc. Baluster-shaped stem and knop; the latter chased with ornament similar to that on the calyx. Two flanges or collars edged with beading project—one above and

one below the knop, and beneath the lower one is a string of ropework. The foot circular in plan and dome-shaped in elevation, elaborately chased with vines and acanthus leaves, and the Sacred Monogram "I.H.C."

Height of chalice, 10 ins. Diam. of bowl, $3\frac{5}{8}$ ins., and of base, $5\frac{7}{8}$ ins.

1677 a.

THE "T. CONNELLY" CHALICE.

Inscribed: "R. T. Connelly Sacerdos me donavit Confraternitati Fratrum Minorum Ardmulchano 1677."

In "the union of Painstown, or Blacklyon, which union includes Ardmulchan"—in 1874. Noted in Cogan's *Diocese of Meath*, vol. I, p. 343. (Note supplied by Charles McNeill, Vice-President, R.S.A.I.)

Ardmulcan (Maelchu's height) is a parish in the barony of Skreen, near Navan, Co. Meath. There is no mention of it as the seat of a friary in Meehan's *Irish Franciscan Monasteries*. It is referred to in the Annals under the year 968, when Amhlæibh Cuaran (Aulaf or Olave the Stooped) gained a victory there over the Ui Neill after having plundered Ceannanus (Kells) with the foreigners and Leinstermen.

1678 a. (Plate XXXIX, Fig. 1).

THE "JOHN MULHALL" CHALICE.

Not inscribed.

Lent to the National Museum, Dublin, and withdrawn in 1922. Bears the Paris marks for 1678. Figured in Jackson's *Illustrated History of English Plate* (London, 1911).

Deep bowl with everted rim seated in a deep calyx elaborately chased with implements of the Passion and three cherubs' heads. Baluster-shaped stem and knop; the latter bulbous and chased with swags of fruit, acanthus leaves and three cherubs' heads around the shoulder; four projecting flanges are edged with bead ornament; the foot circular in plan and dome-shaped in elevation, chased with implements of the Passion, three cherubs' heads, and a pierced border of acanthus leaves.

A paten with a circular medallion within a border of bead ornament, chased with the subject of "The Descent of the Holy Ghost on the Blessed Virgin and the Apostles."

Height of chalice, about 10 ins.

1678 b. (Plate XL, Fig. 1).

THE "EDMOND MORPHY" CHALICE.

Inscribed: "Edmundus Morphy me fieri: curat fecit Anno:
Domini: 78 D.B."

Lent by C. Parker Cussen, Grafton Street, Dublin.

Deep bowl with everted rim. The stem and knop hexagonal in section. The cup, stem, and knop are modern. The foot a hexagonal pyramidoid resting on a hexafoil moulded base. The Crucifixion engraved on one face of the foot and the inscription on the lower parts of the other five.

The foot was formerly in the Collection of Robert Day of Cork, sold Sept. 8, 1915.

Width of foot, $4\frac{3}{8}$ ins.

1678 c.

THE "MARTIN BLAKE" CHALICE.

Inscribed: "Pray for the souls of Martin Blake and both his wives [sic] Margaret and Ann and their children 1678."

The property of John J. Blake, Ballyglunin Park, Co. Galway, in 1928. Noted in *Journal, R.S.A.I.*, vol. LVIII (1928), page 33.

"Martin Blake of Cummer was the founder of the Ballyglunin branch of the Blake family. His first wife was Margaret Martin . . . his 2nd wife was Ann Joyce." He died in 1691. [Martin J. Blake, M.R.I.A., in *Journal, R.S.A.I.*]

1678 d. (Plate XXXVIII, Fig. 2).

THE "CORNELIUS MACKEON" CHALICE.

Inscribed: "Frater Cornelius mac Keon Ordinis Eremitarum
S D N suarstiri me fieri fecit in honorem Beatae Mariae
Virginis Anno Do 1678." The meaning of "suarstiri" is
obscure.

Lent per John Smyth and Sons, silversmiths, 1917.

Deep straight-sided bowl. Small baluster stem and knop. The foot a hexagonal pyramidoid resting on a hexafoil base. On one facet of the foot is engraved a cross, without the figure of Our Lord, resting on a Heart, two spears arranged in saltire behind the

cross, one carrying the sponge, and a titulus above. The inscription, as above, runs around the lower parts of all six facets of the foot.

Height of chalice, $6\frac{5}{8}$ ins. Diam. of bowl, $2\frac{7}{8}$ ins. Width of foot, $3\frac{3}{4}$ ins.

Accompanying this chalice was a "dished" paten, very thin, engraved with the Sacred Monogram "IHS" and a cross underneath. There were two punched marks: (1) A female helmeted head in an upright oblong punch with clipped corners, and (2) a horizontal lozenge-shaped punch with the letters A.S below and three hearts above.

1679 a.

THE "JOHN HAGHERN (HEARNE) AND MARGARET BUTLER"
CHALICE.

Inscribed: Calix meus inebrians quam praeclarus est Johes Haghern et Margareta Butler uxor ejus me fieri fecerunt ano Dmi 1679 Orate pro eis."

Noted in V. Rev. Canon Power's *Waterford and Lismore* (1937), page 210, as having been associated with the parish of Kilcash. It was exhibited at the Waterford Art Exhibition held in June, 1879. It belonged to the children of a Dr. Hearne of Waterford, and was traceable to the original possession of their ancestor Johannes Haghern who married Margaret Butler of Kilcash. [J. F. McCarthy in *The Irish Independent*, Oct. 26, 1932.]

1680 a. (Plate XL, Fig. 2).

THE "NICHOLAS OMARKY" CHALICE.

Inscribed: "Nich: oMarkey me deo cordis Sui dedicavit Septbr: 8 Anno Doñi: 1680." Above at the beginning of the inscription the words "Pray for" appear. The name "Nich. OMarkey" was inscribed on the space from which another name had been erased. Of this other name a few fragments of the letters remain, but not sufficient to permit of its being deciphered.

Lent per John Smyth and Sons, silversmiths, Dublin.

Deep well-splayed straight-sided bowl. Cylindrical stem. Flattened globular knop with chased and pierced floral ornament. The stem and knop appear to be late restorations. The foot a

hexagonal pyramidoid with incurved angle and straight base lines. A shallow vertical member and a flat member with egg and dart ornament complete the foot. The Crucifixion is engraved, along with the year "1680," on one facet of the foot, and the rest of the inscription, as above, on the other five. A dished paten engraved with the Sacred Monogram "IHS" surmounted by a cross accompanied this chalice.

Height of chalice, $6\frac{1}{2}$ ins. Diam. of bowl, 3 ins. Width of foot (point to point), $4\frac{3}{8}$ ins. Diam. of paten, $3\frac{5}{8}$ ins.

1680 b. (Plate XXXIX, Fig. 2).

THE "M. CARMICK" CHALICE.

Inscribed (under the foot): "M CARMICK ME FIERI FECIT 1680."

Lent per John Smyth and Sons, silversmiths, Dublin.

Deep bowl with everted rim. Baluster stem—the knop chased with cherubs' heads, wreaths, swags of fruit, and acanthus leaves; two flanges—one above and another below the knop lightly engraved on their edges with acanthus leaves. The foot a low circular dome resting on a decafoil base with moulded edges. A cross, without the figure of Our Lord, and two spears in saltire are engraved on the dome, also the inscription: "Revd. Michael Molony, P.P. Barndarrig 1875." Under the foot are three punched marks: (1) the letter "O" surmounted by a crown, (2) an object not identifiable surmounted by a crown, and (3) the letters "C" and "G"—a crown above them and *fleur-de-lys* below. These are French, perhaps Paris, marks.

Height of chalice, $8\frac{3}{4}$ ins. Diam. of bowl, $3\frac{7}{8}$ ins. Width of base, $5\frac{3}{4}$ ins.

1681 a. (Plate XXXVIII, Fig. 3).

UNINSCRIBED CHALICE.

Dated "1681."

Lent per John Smyth and Sons, silversmiths, Dublin, 1915.

Deep bowl with everted rim, apparently a very late restoration. Cylindrical stem. Flattened globular knop with chased and pierced acanthus ornament and a band of finely engraved guilloche ornament. The stem and knop do not match the foot and are

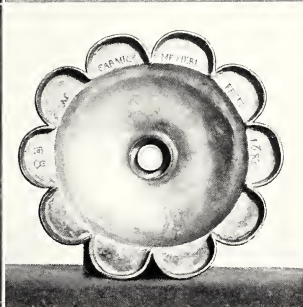


Fig. 1.

1678a.

THE "JOHN MULHALL"
CHALICE.

Fig. 2.

1680b.

THE "M. CARMICK"
CHALICE.



Fig. 1. 1678b.
THE "EDMOND
MORPHY"
CHALICE.



Fig. 2. 1680a.
THE "NICHOLAS
O MARKEY"
CHALICE.

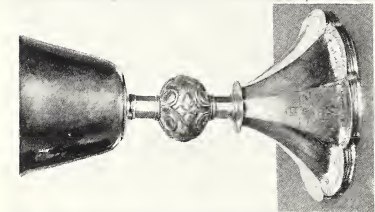


Fig. 3. 1683b.
THE
"CORNIN-MACNAMARA"
CHALICE.

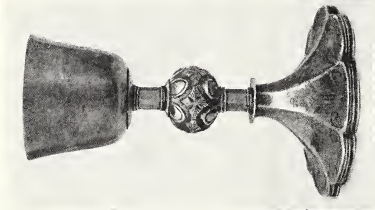


Fig. 4. 1684a.
THE "THOMAS AND
PATRICK NOLON"
CHALICE.



Fig. 5. 1686a.
THE "NICHOLAS BLAKE
FITZ-PETER (i)"
CHALICE.



Fig. 1. 1678b.
THE "EDMOND
MORPHY"
CHALICE.

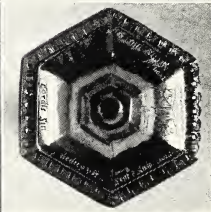


Fig. 2. 1680a.
THE "NICHOLAS
O MARKEY"
CHALICE.



Fig. 3. 1683b.
THE
"CORNIN-MACNAMARA"
CHALICE.

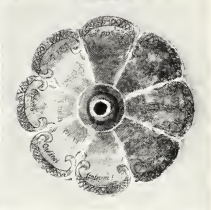


Fig. 4. 1684a.
THE "THOMAS AND
PATRICK NOLON"
CHALICE.



Fig. 5. 1686a.
THE "NICHOLAS BLAKE
FITZ-PETER (i)"
CHALICE.

probably later. The foot a hexagonal pyramidoid with incurved angle and straight base lines. A shallow vertical member and a flat member with egg and dart ornament complete the foot. The Crucifixion is engraved on one face of the foot and the year "1681" on another; the others are plain.

Height of chalice, $8\frac{1}{8}$ ins. Diam. of bowl, 3 ins. Width of base (point to point), $4\frac{5}{8}$ ins.

1681 b.

THE "GARRET FITZGERALD" CHALICE.

Inscribed: "Gerardus Fitzgerald de Tallow me fieri fecit. Año 1681."

"A small silver chalice"— $5\frac{1}{2}$ ins. high. In the Cathedral, Waterford.

This Father Fitzgerald was registered as Parish Priest of Templemichael in 1704. *Vide* Canon Power's *Waterford and Lismore* (1937), page 257.

1682 a. (Plate XXXVIII, Fig. 4).

THE "THOMAS BURKE" CHALICE.

Inscribed: "Pray for Father Thomas Burk 1682."

Lent to the National Museum, Dublin, by Rev. Ambrose Coleman, O.P.

Deep bowl with everted rim. Baluster stem, the knop constricted at the middle. Dome-shaped foot on cusped hexafoil base.

Height of chalice, about $8\frac{3}{8}$ ins. Diam. of bowl, about $2\frac{3}{4}$ ins. Width of base, about $4\frac{3}{8}$ ins. Probably Galway make.

1683 a.

THE "CHRISTOPHER-LYNCH" CHALICE.

Inscribed: "Sancto Francisco. Orate pro animabus Gasparis Christophori et uxorum ejus Christinae et Evilineae Lynch, et pro illis qui me fieri fecerunt A.D. 1683 pro conventu FF. Min. Galviae. Deo Gratias."

Noted in Meehan's *Irish Franciscan Monasteries* (1877), p. 487, and the *Journal, R.S.A.I.*, vol. LVIII (1928), p. 34.

The Franciscan Friary, Galway, was founded by William de Burgh, surnamed *Liagh*, the Grey, in 1296. [*Vide* Meehan, as above (1877), p. 69.]

1683 b. (Plate XL, Fig. 3).

THE "CORNIN-MACNAMARA" CHALICE.

Inscribed : "Orate pro D Joanne Cornin et D. Maria Macnemarra qui me fieri fecerunt anno Dni 1683."

In the National Museum, Dublin, reg. no. 144.—1910. It was formerly in the collection of Robert Day, the Cork archaeologist, which was dispersed at Sotheby's salerooms, Bond Street, London, in 1888, and it was purchased by Mr. N. C. Macnamara, 13 Grosvenor Place, London. It was again put up for sale in 1910—this time at Christie's, St. James's Street, and was purchased for the National Museum. It is noted in Jackson's *English Goldsmiths and their Marks*, 2nd edn., 1921, page 701, and in the *Journal, R.S.A.I.*, vol. LVIII (1928), page 34.

Deep straight-sided bowl with slightly everted lip. The stem octagonal in section. The knop globular, chased with pseudo-Gothic ornament. The foot an octagonal pyramidoid with incurved angle lines and outcurved lower lines forming an octafoil base, supported on a shallow moulded vertical member. On the lower parts of the eight angles are *fleurs-de-lys*, connected up all around the foot by a narrow border of lattice ornament. The Crucifixion and the date, "1683," are engraved on one facet of the foot, and the inscription, as above, runs along the lower parts of the other seven. It bears two punched marks : a lymphad (galley), and the initials "BF," for Bartholomew Fallon, a Galway silversmith.

Although Mr Day made extensive inquiries he could not find any information about the pious donors. There is, however, in existence a monument which gives a clue that may lead to the discovery of their identity. Lord Walter FitzGerald, writing in the *Memorials of the Dead*, vol. II, page 276, states that "not far from Corcomroe Abbey, on the north side of a hill called 'the Corker' is St. Patrick's Well, close beside which is a tall square pillar of mason-work, having a slab (20 ins. by 19 ins.) built into it. The following inscription in relief is on this slab : O · LORD · IHSVS · CHRIST · HAVE · MERCY · ON · VS · PRAY · FOR · THE · SOVLES · OF · IOHN · CORNYN · AND : HIS · WIFE · MARY · M'NEMARRA · 1700." The year was incorrectly given as "1750"; but in vol. V, page 155, of the *Memorials*, a rubbing of the slab is reproduced showing the year

to be "1700." This brings the chalice and the monument into relation with each other with regard to time ; and it appears to be extremely probable that the husband and wife to whose memory the latter was erected are identical with the pious donors of the chalice. Mr. Dermot F. Gleeson, M.A., M.R.I.A., kindly undertook to have inquiries made about the monument, and Sergeant Hurley, Ballyvaughan, has located a very old and intelligent man named Quin who lives at Oughtmama, near Corcomroe. Quin says there never were Cornins, or Courneens, or Cronins in that area ; and as it is very sparsely populated this statement may be taken as being well grounded. He says, however, that the monument at the well was put there by a man named Cornin, who was a schoolmaster and therefore not necessarily a native. He taught a school amidst the ruins of the Abbey (Corcomroe) in the Penal Times, in a small cell called "Pollín a Durca" or as he pronounces it "Powerín a Durca." The schoolmaster "got into trouble" about some man who was killed, and it is believed that as some sort of reparation he erected the monument.

Monuments of a similar character, surmounted by a small stone cross, are found by the roadside in Aran, and are said to have been erected by the relatives or friends of deceased persons whose remains were interred in graveyards situated in secluded places.

1684 a. (Plate XL, Fig. 4).

THE "THOMAS AND PATRICK NOLON" CHALICE.

Inscribed : "Thomos Nolon fieri fecit pro Filio Suo Patritio Ordinis fratium [*sic*] Minorum 1684."

Lent to the National Museum, Dublin, by Mrs. Rooney, per Mrs. and Miss French, Cullane House, Ballindine, Co. Mayo.

Deep bowl with slightly everted rim. The stem octagonal in section. Globular knop chased with pseudo-Gothic ornament. The foot a low octagonal pyramidoid expanding below into an octafoil base with a moulded vertical edge. The Crucifixion and date are engraved on one facet of the foot and at the lower part of the eight angles *fleurs-de-lys*, all connected up by narrow bands of lattice ornament. The inscription, as above, runs around on the lower parts of the other seven faces.

Height of chalice, 7 ins. Diam. of bowl, 2 $\frac{7}{8}$ ins. Width of foot, 4 $\frac{1}{2}$ ins.

1684 b.

THE "ANDREW RUSSELL" CHALICE.

Inscribed : " Paupertas me fieri fecit ad usum P. F. And. Russell,
Ord. Min. A.D. 1684."

In Waterford Franciscan Friary in 1887.

Noted in Meehan's *Irish Franciscan Monasteries* (1877), p. 489,
and in *Memorials of the Dead*, vol. I, p. 507.

In V. Rev. Canon Power's *Waterford and Lismore* (1937), page
282, a chalice is noted as being in the Franciscan Convent,
Waterford, with the following inscription : " Paupertas me fecit
ad usum Pa. Fr. Andrae Russel ordinis Minor. Anno Dom. 1684."

1684 c.

THE "HUGH AND MARGARET FLYN" CHALICE.

Inscribed : " Pray for the soul of Hugh Flyn and Margaret His
Wife. Amen. Anno Domini 1684."

In the Church of Our Lady's Nativity, Cappoquin.

Noted in V. Rev. Canon Power's *Waterford and Lismore* (1937),
page 105, as belonging to the above named church.

1684 d.

THE "NICHOLAS RONAYNE" CHALICE.

Inscribed : " I H S Nicholaus Ronaynus me fecit fieri 1684."

Figured in the *Journal, Cork Arch. Soc.*, vol. XXII (1916), p. 178.
Heirloom in the Ronayne Family, Ardsallagh, Youghal.

Deep bowl with slightly everted lip. Hexagonal stem with
lenticular knop. The foot a tall hexagonal pyramidoid, resting on
a hexafoil base. One facet of the foot engraved with a plain latin
cross and two spears arranged in saltire. The inscription, as above,
runs around on the lower part of the upper surface of the foot.

Height of chalice, 7 ins. Diam. of bowl, 2 $\frac{7}{8}$ ins.

1686 a. (Plate XL, Fig. 5).

THE "NICHOLAS BLAKE FITZPETER (i)" CHALICE.

Inscribed: "Pray for the Soule of Nicholas Blake fitz Peter who Dyed the 19 of June Ano Doñi 1686."

In the National Museum, Dublin, reg. no. 42.—1928.

Noted in the *Journal, R.S.A.I.*, vol. LVIII (1928), page 34, and in *The Tuam Herald*, Jan. 11, 1921.

Deep bowl with slightly everted lip. The stem octagonal in section. Flattened globular knop, chased with pseudo-Gothic ornament. The foot a low octagonal pyramidoid expanding below into an octafoil base with a shallow moulded vertical edge. The Crucifixion is engraved on one facet of the foot. *Fleurs-de-lys* are engraved at the lower parts of all the eight angles and are connected by narrow bands of lattice ornament.

Height of chalice, $6\frac{3}{4}$ ins. Diam. of bowl, 3 ins. Width of foot, $4\frac{1}{4}$ ins.

[A chalice with a nearly similar inscription, and same date, is noted in V. Rev. Canon Power's *Waterford and Lismore* (1937), p. 72, as being in the possession of Mr. John S. Mulcahy, Neddins, parish of Ardfinnan, in 1937.]

According to a statement by Mr. James Coleman, the Cork archaeologist, printed in *The Tuam Herald*, January 11, 1921, this chalice was then in possession of a lady living in Cove, who got it from her mother, the daughter of Mr. Robert Bury of Ballinacurra, Midleton; but the lady did not know how it came into her grandfather's hands.

In a letter from the late Martin J. Blake, M.R.I.A., to the present writer dated from Heath House, Maryborough, March 15, 1928, the ancestry of Nicholas Blake FitzPeter is referred to: Dame Mary French, the widow of Sir Peter French of Galway, Knt., whose will, dated 1659, was proved in 1685, had a daughter Mary, who married, first, Peter Blake (brother of Sir Richard Blake of Ardfry) by whom she had issue two sons, Valentine and Nicholas, and a daughter Mary, who married her uncle, Nicholas Blake of Crumlin (a brother of her father, Peter Blake) and had a daughter, Mary Blake Fitz Nicholas. The Will of Dame Mary French contains the following bequests—"£100 to my great grand daughter, Mary Blake Fitz Nicholas, £50 to my grandson, Valentine Blake, £30 to (my) great grand daughter, Cecily Blake Fitz Nicholas." And, the letter concludes, "That Cecily Blake was, I feel sure, the daughter of Nicholas Blake Fitz Peter, Dame Mary French's grandson, whose name I think is that on the chalice. She probably married into some Cork family and took the Chalice there."

1686 b.

THE "NICHOLAS BLAKE FITZPETER (ii)" CHALICE.

Inscribed: "Pray for the soul of Nicholas Blake FitzPeter who died 19th of June 1686."

In the possession of Mr. John S. Mulcahy, Neddins, parish of Ardfinnan, in 1937. Noted in V. Rev. Canon Power's *Waterford and Lismore* (1937), p. 72.

A chalice inscribed: "Pray for the Soule of Nicholas Blake FitzPeter who dyed the 19 of June Ano Domi 1686" is in the National Museum, Dublin, reg. no. 42.—1928.

1686 c.

THE "RICHARD CAINIAN" CHALICE.

Inscribed: "Revds. D. Rich. Cainian, Syndicus FF. Min. Con. de Rosriel me fieri fecit illisque donavit an, 1686."

In the Franciscan Convent, Waterford, c. 1937.

Noted in V. Rev. Canon Power's *Waterford and Lismore* (1937), page 282.

Waterford Franciscan Convent was founded in 1240 by Hugo Purcell. For a note on Rosriel, or Rosserrilly, see the "Malachy OQueely" (ii) chalice, 1640 a.

1687 a.

A chalice of this date was in Holy Cross College, Clonliffe, in 1908 [Letter from Very Rev. Canon Dunne to compiler—7th Sept., 1908].

1688 a.

THE "MALACHY FFALLON" CHALICE.

Inscribed: "Ora pro anima Malachiae ffallon qui me fieri fecit AD 1688."

In the parish church of Keellogues, Tuam.

The foot of the chalice engraved with the Crucifixion and figures of St. Francis of Assisi and St. Anthony of Padua. Height of chalice about $8\frac{1}{2}$ ins.

Noted in *The Tuam Herald*.

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- Belfast Natural History and Philosophical Society.
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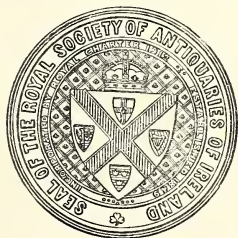
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SERIES SEVEN. VOL. ELEVEN

VOL. LXXI



PART II

30 JUNE 1941

CONTENTS

	PAGE
IVOR HERRING—The Tamnyrankin Cairn : West Structure (<i>Illustrated</i>)	31
E. ST. J. BROOKS, <i>Member</i> —Machtalewi, A Leinster Chieftain	53
JOSEPH RAFTERY, <i>Member</i> —A Bronze Zoomorphic Brooch and other objects from Toomullin, Co. Clare (<i>Illustrated</i>)	56
MISSCELLANEA—Discovery of a Cave with prehistoric paintings at Lascaux (Dordogne) (<i>Illustrated</i>), 61—Ballygarran Cill, near Waterford, 63— Drakestown Graveyard, Co. Meath (<i>Illustrated</i>), 64—Excavation at Ballyreagh, Co. Fermanagh	66
PROCEEDINGS	68
STATEMENT OF ACCOUNTS	69

SUPPLEMENT.

J. J. BUCKLEY, <i>Fellow</i> —Some Irish Altar Plate (<i>continued</i>)	121
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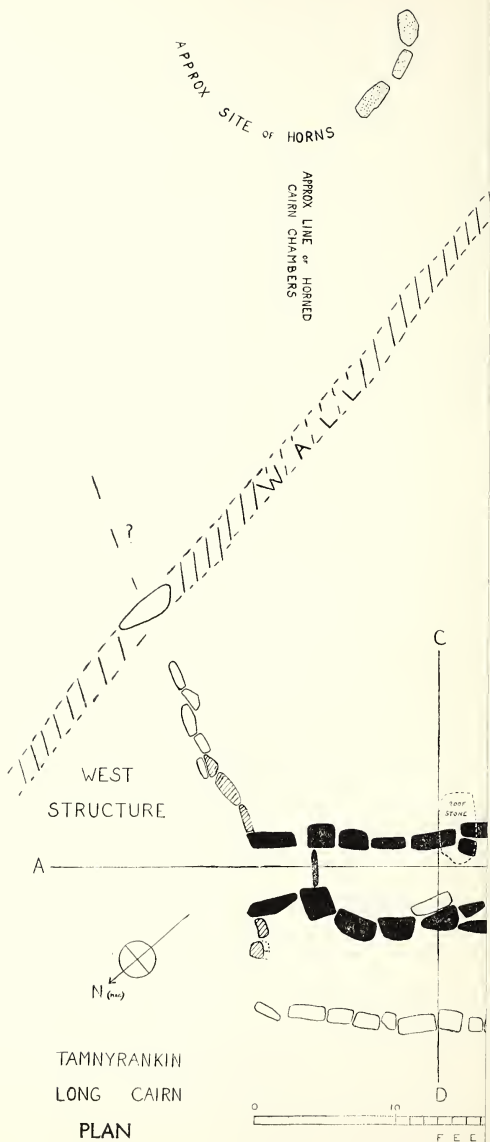
Royal Society of Antiquaries of Ireland

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63 MERRION SQUARE, DUBLIN

List of the Volumes of the Journal, showing the relation between the Consecutive Numbers and the Numbers of each of the Six Series ; also the Years for which each Volume was issued.

Consecutive Number	Number of Series	Years	Consecutive Number	Number of Series	Years
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XIX.	IX. " "	1889	LII.	XII. " "	1922
XX.	INDEX	1849-1889	LIII.	XIII. " "	1923
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XXII.	II. " "	1892	LV.	XV. " "	1925
XXIII.	III. " "	1893	LVI.	XVI. " "	1926
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XXXII.	XII. " "	1902	LXV.	V. " "	1935
XXXIII.	XIII. " "	1903	LXVI.	VI. " "	1936
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FOR THE YEAR 1941

VOL. LXXI, PART II

(VOL. XI, SEVENTH SERIES)

THE TAMNYRANKIN CAIRN : WEST STRUCTURE.

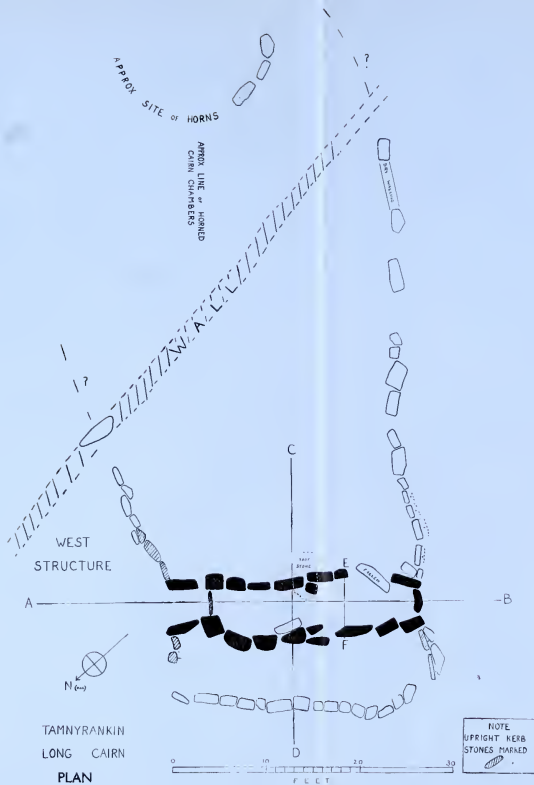
By IVOR HERRING, M.A.

The Site.

THE Giant's Grave to be described lies about three miles south of Garvagh, Co. Derry, on the land of Mr. James Quigg, in the townland of Tamnyrankin, parish of Desertoghill.¹ Here to the west of the main Garvagh-Swattragh road the ground slopes up to the Benbraddagh-Carntogher range, the now drained Ballydullaghan Lough making a hollow surrounded on three sides by the miniature hills of Cornaclery, Pollnabrock and Drumbane which rise above 700'.

An examination of the immediate vicinity suggests that these eastern foothills of the "spine" of Co. Derry are a rich prehistoric area. There is Cornaclery, two-thirds of a mile to the north of the Tamnyrankin Giant's Grave, the bronze age cairn which our party excavated under the direction of Mr. A. M'L. May (Td. Ballydullaghan); a much destroyed megalith just below Cornaclery on the east shore of the "lough" (Td. Ballydullaghan: marked *Ancient Grave* on the 6" O.S. map); the remains of a small circle of upright stones on Mr. Felix McAtamney's land, 100 yards west of Tamnyrankin long cairn (six stones can be seen making a circle

¹ O.S. 6 in. Co. Londonderry. Sheet 26. 17½ in. S. 19 in. W.



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some six yards in diameter, Td. Tamnyrankin) ; a fort and standing stone just south-east of Cornaclery (marked on the 6" O.S. map, Td. Ballydullaghan) ; a horned cairn² (Td. Knockoneill, just over a mile south-west of Tamnyrankin long cairn) ; and "mounds" on the slope west of the "lough" (reported, but not investigated, Td. Drumbane).

Tamnyrankin³ long cairn itself lies on the Pollnabrock hill S.S.E. of the Ballydullaghan lough.

Doubtless all these sites once lay on the verge of the sea of forest that filled much of the Bann valley in prehistoric times. Perhaps the early 17th century evidence gives us a comparatively modern hint of the appearance of this countryside in megalithic times. In the 1622 Plat of the Mercers' Proportion, on which Tamnyrankin⁴ is called Tawnyrimrog, the hinterland of Kilrea is shown to be well-wooded, and we may assume that a not dissimilar boundary between dense lowland and the more open foothills existed hereabouts when the ancient Ulstermen were building the monument we are about to describe. On the Plat, Lismoyle and Moyletra are on the fringe of the forest, with Ballylame, the townland between Tamnyrankin and Ballydullaghan, just outside. Taking into account the crudity of the cartography, this would place the edge of the 17th century tree-belt approximately along the line of the present main road to Garvagh between 400' and 500' above sea level. The megaliths we have mentioned are all above the 600' contour line.

We may imagine neolithic and bronze age men building their huts on this hillside where the forest gave way to a fairly open country ; we can think of them hunting in the woods below and fishing in the Bann five or six miles away through the trees.⁵ And perhaps the artistic instinct that created the pots we found may have led them to admire the sweep of the eastern horizon, from Knocklayd to Slemish and beyond to Lough Neagh.

Tamnyrankin long cairn, though situated above the 700' contour, does not share in this full view of the Antrim hills for on the east it is sheltered by a series of bluffs. Though covered by heather and whins, the main features of the site were discernible before excavation. On the east side of a field wall, the semi-circular

² *P.P.S.* 1937. p. 426. No. 53 in Mahr's Gazetteer of Horned Cairns.

³ Munn. *Place Names of Co. Londonderry*. Suggested meanings of the townland name given as Rankin's field, or the stringy pasture, or the field of the dancing.

⁴ Chart. *Londonderry and the London Companies*.

⁵ The nearest point would be the Kilrea ford. The finds in the dump of the Bann Drainage works suggest that the prehistoric traffic here was quite large.

peristalith and roofed chamber of a horned cairn were plainly visible (No. 52 of Mahr's Gazetteer and Map of Horned Cairns and Derivatives).⁶ This megalith faces easterly. On the other side of the wall, and running approximately north-south, was an apparent gallery grave with the usual small antechamber.⁷

As a first season's work it was decided to examine this western portion and to ascertain whether the two megaliths were structurally connected. For a second season we planned the excavation of the horned cairn, and from the two to see what light could be thrown on the structural and chronological relations between the Ulster horned cairns and the gallery graves which the writer and his colleague, Mr. A. M'L. May, have excavated in the past three years (Well Glass, Largantea;⁸ Kilhoyle⁹ and Boviell,¹⁰ all in Co. Derry).

The outbreak of war at the close of the excavation seems likely to postpone the full investigation, but what has emerged from the 1939 season's work is that the two megaliths were built into the one cairn and that the West Structure is not an orthodox gallery grave but shares features of the horned cairn type.

The cairn is not marked on the O.S. maps, and though the unpublished O.S. notes in the possession of the Royal Irish Academy contain a reference to a Tamnyrankin cairn known as Dunman in which three urns were found, it is impossible to say whether this is our cairn. We must also put on record that a relative of the owner of the cairn stated that his mother used to call the place Cashelavargie: this name was unknown to other residents and may be a case of misplaced identity. We also met the tradition that a farmer had dug in the cairn for two years and had then died: from another source came the story that pots had been found, and though this treasure seeking may refer to the horned cairn, the western structure was certainly not undisturbed.

The Excavation.

We took a long section through the grave and two cross sections, cleared the whole of the chambers, traced out the kerb up to the dividing wall between the two megaliths, and ascertained that there was no kerb parallel to the east wall of the west structure.

Though we made no investigation beyond the field wall other than that of clearing it of whins and heather, it appears that the

⁶ *P.P.S.* 1937. p. 426. Also fig. 18, p. 339.

⁷ See Estyn Evans. *U.J.A.* III. 1 (1938). p. 13.

⁸ Herring. *U.J.A.* III. 1. (1938). pp. 164-188.

⁹ Herring and May. *B.N.H.P.S.* 1937-1938. pp. 34-48.

¹⁰ *U.J.A.* III. 3 (1940). pp. 41-55.

full cairn is probably some 80' to 90' long and perhaps 40' across at the wider end. The exact dimensions will not be known till the horned cairn has been excavated.

The West Structure which runs across the narrow end has an overall length of just over 28' and a greatest internal width of 5'. In size therefore the megalith compares with the two-chambered horned cairn of Ballyalton (25') and the gallery graves of Loughash (23') and Boviell (nearly 25'). Our compass reading gave the axis of the grave as approximately 40° : the grave therefore faces north-easterly but for convenience in this report we shall treat the long section as running north and south.

The grave is built of blocks of basalt standing on end, two of them showing vertical grooves (resembling "jumper" marks) on the inner face. There were a number of such stones at Cornaclery, but we cannot think that the megalith builders had any method of splitting stones in this way and we assume the grooves to be natural.

The Antechamber.

The antechamber is 4' long and narrows from 4' at the entrance to nearly 3' against the sill dividing it from the next chamber. The east and west walls are of single stones 3' 7" and 3' 4" in height respectively, and the sill stone set firmly between two tall portals rising above the antechamber walls is 2' high.

The antechamber had been disturbed and it is possible that the great number of sherds belonging to the neolithic shouldered pot O together with the slug knife and scraper (92a and 92) which we found a foot outside the entrance in dark brown earth came from this disturbed area.

There was no agglomeration of cairn stones in front of the antechamber: the ground throughout the field is very stony and such stones as we found may not be slipped-cairn. Fourteen feet from the entrance the ground dips into a miniature marsh.

Chamber I.

We found that the gallery behind the Antechamber was subdivided into two chambers. This division was established by the discovery of a pair of jambs 10' south of the back of the sill already described. These jambs are 3' 6" apart and rise to the level of the side-walls. A loose block lying against the west wall (Plan and Section C-D) would fit the space between the two jambs and may have been the internal sill between Chambers I and II. As

a sill, however, this stone would be rather small, being little over a foot high when laid on edge.

Chamber I is thus 10' long and up to 4' wide. Its east wall is straight and consists of four stones, but the west wall, also of four stones, does not follow on the alignment of the west portal but curves round making Chamber I wider than the antechamber.

The biggest stones are the portals (Section A-B) : for instance the east side wall is made up of stones 4' 9", 4' 5", 3' 10", and 3' 11" in height.

Here, as elsewhere in the grave, it was difficult to determine the level of the original floor. The chamber was filled approximately to the level of the top of the sill stone, first with humus and dark brown earth to a depth of 10" to 16". This layer was filled with heavy stones. Below this came a yellowish earth on which and in which appeared the potsherds and artefacts. In colour this was impossible to distinguish from specimens of till inspected at levels well below the base of the walls of the megalith. There were certain darker streaks but these were caused by heather roots. Nor could we take solidity as a guide to the boundary between the find layer and the till for the former with heavy stones pressing on and into it had become very compact. Doubtless a soil chemist on the spot could have shown us differences that the eye could not see, but being without his assistance we have left the floor uncharted except in isolated sectors where traces of funerary procedure gave us welcome evidence.

We came to the opinion that our difficulties were partly due to disturbance, evidence for which was given by the removal of the sill between Chambers I and II, and by the fact that sherds of practically all the pots were scattered over both chambers (to take one example, Pot C, sherds of which were found in the forepart of Chamber I and the middle of Chamber II, over 12' apart). It was also obvious that the megalith builders, in preparing the site, had dug into the clean till and had used this to bed in their depositions. Of the many sherds in this chamber all with two exceptions were on or in the yellow earth.

Our evidence for the floor level came from a limited space in the south-east corner of the chamber. Here the yellow earth had been bleached by contact with the remains of a funeral pyre shovelled into the chamber. There was a thin layer of charcoal and above it a dark filling with more scraps of charcoal and cremated bone. Here then the level of the floor is known (Section A-B). This baked yellow layer extended over an area 5' long and in one place $2\frac{1}{2}$ ' wide. The continuous layer of charcoal tended to be at the edges of the superimposed bone layer.

Sherds were scattered over most of this chamber with the exception of two areas, the central forepart of the chamber and a space right across the chamber between the front corners of the jambs, presumably where the sill once stood.

Of the pottery only the few sherds of Pots G, G.1, and J were peculiar to Chamber I, which revealed sherds of every pot found in Chamber II with the exception of the maggot Pot B. It may not be fortuitous that most of the flints in this chamber were found against the side-walls, two scrapers and two hollow scrapers (59, 63, 64 and 74, Fig. 4) against the east wall, and against the west wall a leaf-shaped arrowhead, a hollow scraper and a button scraper (101, 102, 105, Fig. 4).

Leaning against the outside of the east wall and projecting at an angle of 45° over the east jamb (Plan and Sections A-B, C-D) was a roof slab, 4' 6" in length. This is just sufficient to span the distance between the two jambs or the end stones of the chamber, but there is little to spare and single corbel blocks may have been used to make the span really effective.

Chamber II.

Internally this chamber is 10' 6" long with a maximum width of 5'. The west side wall, including the stone behind the jamb, consists of four uprights. On the east there are three uprights, one with the top partly broken off, together with a fallen stone buried only 6" to 9" under the turf. There is probably one missing, but we could not discover its pit. The roots of a strong thorn did not encourage our search. The end stone of this chamber is unusually small, being only 1' 6" high.

Again we could not define the floor, except where small patches of bleached yellow earth were found, in this chamber without any continuous layer of charcoal or bone.

The forepart of this chamber was exceptionally prolific in pottery, the sherds of neolithic and apparent bronze age pots being jumbled together on and in the yellow layer. A considerable quantity of the shouldered Pot E and the food-vessel Pot A were found together above a small layer of the burned layer and therefore in a position least likely to have been disturbed. But the sherds of these pots were otherwise so scattered that on excavation evidence alone we can do no more than hint at the possibility of contemporaneity.

Unfortunately our work in this chamber was disturbed by a would-be helper, an unknown who, overnight, dug away a prolific pottery layer, and carefully deposited on the bank some fifty

sherds to await our arrival in the morning. This haul included sherds of most of the pots found in this chamber, so that any evidence in an important sector overlying another burned layer was destroyed. Among these sherds were the two lugs (Fig. 3).

No scrap of bone was found in this chamber, though small fragments of charcoal were frequent.

There was nothing exceptional about the positioning of the flints, the scrapers 94 and 106 and the hollow scraper 58 (Fig. 4). From the rear of the chamber came several unworked flakes of a type of flint not found elsewhere in the grave, a blue flint of the same appearance as that used at the Squire's Hill, Co. Antrim site (97, 98, 107).

The Kerb and the Cairn-mound.

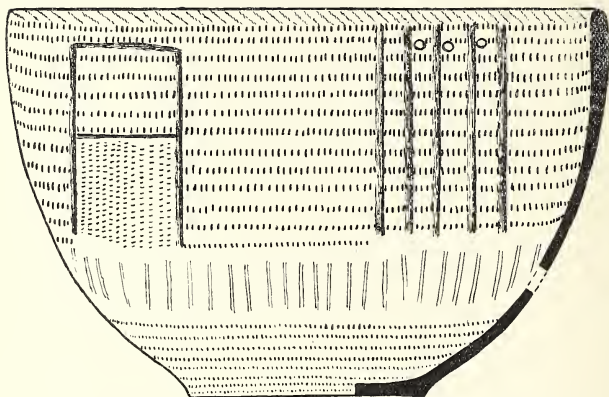
There was no definite evidence at the start of the excavation that the west grave was included in the same cairn as the horned megalith on the other side of the field-wall. A few façade stones adjoining the entrance were just visible but nothing more. We proceeded on the assumption that the grave would have a delimiting kerb parallel to the side walls both to the west and the east. Our cross section C-D gave us the kerb on the west side and we were able to trace it running roughly parallel to the side wall and between 5' to 8' distant from it. The north corner of the kerb was partly missing but apparently made a right angle with the western kerb. The other corner too was more rectangular than rounded.

Our search for a parallel east kerb was unsuccessful and eventually we found that the kerb ran on towards the field wall and the horned cairn. We traced it to the wall, 64' of kerb on the south side and 28' on the north. The west grave was thus built across the narrow rear of the long mound.

Practically all the kerb stones were lying flat but in the immediate neighbourhood of the Antechamber they were of greater height than length suggesting a miniature façade (Elevation of Façade). Again, at the south-west corner there were two orthostats with flat blocks keeping them upright.

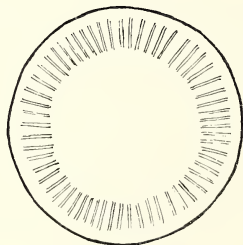
As the southern kerb approached the field wall and the central portion of the mound, the stones used became increasingly large : a few were missing but as the space between two of them was found to be filled with rough dry walling, it is possible that the other gaps were once similarly completed.

The cairn mound examined in several sectors consisted of very large stones, particularly towards the centre of the cairn, where we extended our cross trench (Section C-D) 12' from the side-wall.



RECONSTRUCTION

TAMNYRANKIN



POT A

INCHES



FIG. 1.

The heavy base stones had sunk into the yellow layer which again seemed to have had its top spit dug into by the cairn builders. There were certain hollows in the centre of the mound : these may have been caused by searchers for "the crock of gold" or simply by excavators for wall-building material.

THE POTTERY.

Pot A. *Food-vessel* (Fig. 1). A unique pot, the sherds of which were scattered throughout Chambers I and II, from positions as far apart as the back of the sill and the rear of Chamber II. The sherds are light red throughout, of fairly firm baking, the clay being mixed with occasional minute grit. The surface has been slightly polished. Much of this pot has been fitted together, but unfortunately we can only join the base and lower wall on the one side and three-quarters of the opposite wall from the rim downwards. The curve of the walls, however, justify us in making a pot of the shape illustrated : $6\frac{1}{4}$ " high, rim diameter 9.6", base diameter 3.8".

The pot is profusely decorated. The simple rim has oblique thin cord marks over it. Then follow twelve to fourteen horizontal lines of whipped cord, beneath which are vertical scored grooves made with a blunt-ended slip of wood. The lower part of the pot has eight horizontal lines of thinner whipped cord. Despite the vertical scorings this decoration would look over-predominantly horizontal : therefore the potter has relieved the design with vertical ridges on the upper part of the vessel, first with five ridges set $\frac{1}{2}$ " apart, secondly with two ridges 2" apart joined at the top and an inch lower down by two horizontal ridges. The 5-ridge panel and the upper part of the 2-ridge panel simply interrupt the horizontal whipped cord, but the lower part of the 2-ridge panel is filled with some dozen lines of thin vertical whipped cord. The 5-ridge panel, distinguished by three suspension holes, has its counterpart on the opposite side of the pot : presumably the 2-ridge panel was repeated to complete the quartering of the pot, though we found no sherd to prove this. These ridges were formed less by the pinching up of the clay than by the down-pressure of the cord decoration adjacent to them.

On the base the scoring motif is repeated in radial lines $\frac{1}{2}$ " or less in length near the circumference.

This shallow groove scoring and the suspension holes are rather reminiscent of Ulster "neolithic" technique, *e.g.* at Dunloy, pots A and B.¹¹

Pot B. *Neolithic bowl.* Many sherds of this pot were scattered over Chamber II. It is apparently round-bottomed with a rather thick base. The rim is simple. The pot is light red in colour, the surface polished, but the biscuit very crumbly. "Maggot" decoration covers the whole pot, including the rim. Hanging circular "maggots" were found at Carrick East, Co. Derry.

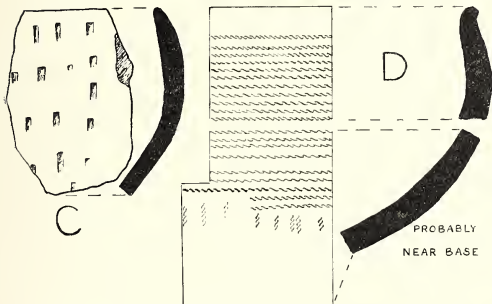
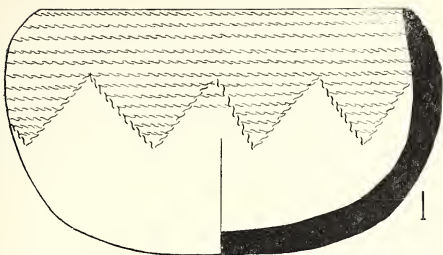
Pot C. *Neolithic bowl.* Most of the sherds identified were from Chamber II, though a few were found in the first chamber. The ware is buff in colour, hard, and with little grit. It is soot-blackened both on the outside and, to a less extent, on the inside. The simple rim is undecorated but most of the bowl (we are not sure about the base) is covered with a series of vertical stab marks.¹² A square-ended slip of wood was jabbed into the clay and drawn downwards with lessening pressure. The resulting stab-and-drag marks vary considerably in length, the maximum being a little over $\frac{1}{2}$ " on the lower part of the bowl.

Pot D. *Neolithic bowl.* Most of the sherds were found on the west side of Chamber II, though a few strays came from Chamber I. It is pale red in colour with a buff interior. The outer surface tends to flake off. The texture of the clay is very uneven, some sherds having much grit, others little. The simplicity of the bowl has been offset by a slightly everted rim which has resulted in a sort of internal bevel. The decoration is in close-set horizontal lines of thin cord terminating on the lower part of the pot in small vertical cord imprints.

Pot E. *Neolithic shouldered bowl.* A large quantity of this pot was found, most of it in Chamber II, some in Chamber I, and one sherd from the Antechamber. In shape, colour and texture it is most typical of the ware from our Ulster horned

¹¹ Evans. *U.J.A.* III. 1. (1938). p. 70.

¹² Macalister. *Ancient Ireland.* p. 32. fig. 4. Compare the technique of C. with the pot from Lisalea, Clones.



DECORATED
ROUND BOWLS
TAMNYRANKIN

INCHES

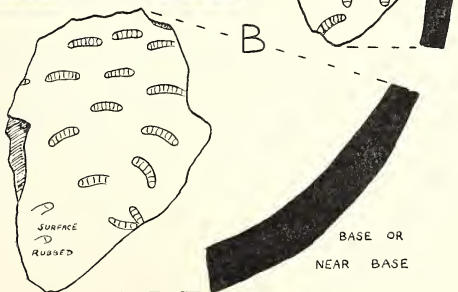


FIG. 2.

cairns. It is slate coloured, with buff interior, very hard and with small white grit. The rim has been bent outwards leaving ripple marks on the inside of the lip. It is possible though not certain that neck and bowl were made separately and joined on at the shoulder. The pot was probably a large one.

Pot F. *Neolithic bowl*. The few sherds at present recognised came from the Antechamber and Chambers I and II. The pot has a simple flat rim. It has a light red polished surface with the apparent imprint of grass marks. The inner surface tends to be crumbly. The biscuit is gritty, and some of it black. The flat rim is unusual among Ulster neolithic pottery but the curve of the sherds definitely suggests a round base.

Pot G and G.1. *Neolithic bowls*. All the sherds at present identified were found localised at the south end of Chamber I. They are light red, firm in texture and with little grit. They constitute a form of thumb pressed pot, small in size, such as appeared in Hanging Thorn horned cairn, Ballyutoag Td. Co. Antrim, and other sites.¹³ On previous occasions it has been found that these rough little pots were very unevenly moulded. The two rim sherds illustrated may therefore belong to one bowl.

Pot H. *Unclassified vessel*. Mainly from Chamber II. It has a rough buff surface. The texture is badly baked with much grit. The pot was obviously a large one and it is impossible to say from the rim sherds found whether the upper part of the pot was vertical with an inverted rim or whether we should have illustrated it with walls sloping inwards below the rim.

A shoulder and two lugs have been provisionally classified with this pot. If they do belong, the pot seems to fall into the degenerate neolithic class. The texture is most un-neolithic, and the rim hardly fits into the known categories of simple, everted, or outward-rolled. Pot A from Clady Halliday horned cairn was one of the few neolithic pots with any tendency for the rim to project on the inside.¹⁴

¹³ Herring. *B.N.H.P.S.* 1936-1937. pp. 43-49.

¹⁴ Davies. *B.N.H.P.S.* 1935-1936. p. 83.

Pot I. *Neolithic bowl* (Fig. 2). This pot can be restored. Its sherds were found in both Chambers I and II. It is a buff pot blackened on the outside. It is well baked with little grit. Its estimated rim diameter is 4·2" and estimated height about 3". The decoration is in cord, six horizontal lines above triangles also filled with cord.

Pot J. *Neolithic bowl*. The sherds identified came from Chamber I. They are light red, well baked with small white grit. The outside is slightly blackened. We place this in the simple round bowl class.

Pot K. A flat base sherd from Chamber II. So far we cannot link it with any other sherds. It is buff in colour, badly baked with large grit. It suggests the very rough pots at Well Glass Spring Cairn, Largantea (G.1 and F.3).

Pot L. *Unclassified*. Two rim sherds were found, one from Chamber I, the other from Chamber II. They are light red blackened on the outside. The clay is mixed with white grit. The rim has an internal and external bevel. It should be noted that a shoulder sherd, P.91 in the inventory, possesses a very similar appearance and if it belongs to the same pot, may bring it into a neolithic type. The rim, of course, does not come within our known neolithic types.

Pot M. *Probable neolithic shouldered bowl*. Two rim sherds have been identified. They are light red, with the outer surface roughly smoothed, well baked, and with a little white grit. The rim is slightly thickened and slopes a little to the outside. We have tentatively ascribed an incipient shoulder (Inv. No. 71) to this pot. It is difficult to be certain owing to the number of light red pots in this grave, the uneven moulding of some and the changes of colour in some of the larger pots.

Pot N. *Neolithic bowl*. The sherds of this pot were scattered in Chambers I and II. It is red to buff in colour, with an unsmoothed surface. The biscuit looks sandy but is quite firm. The simple rim, some portions of which are more inturned than the piece illustrated, and the irregular scorings on the surface can be paralleled from many Ulster horned cairns. The pot is obviously a larger edition of the simple bowl, Pot J and others.

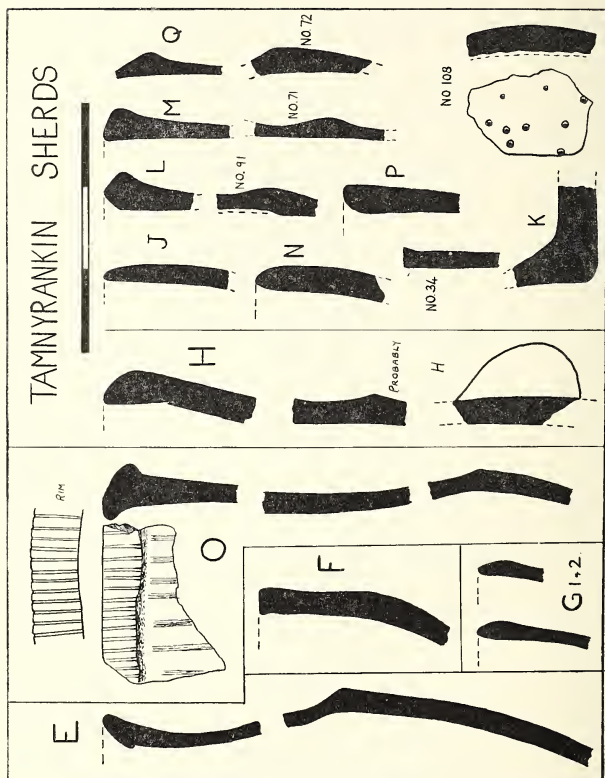


FIG. 3.

Pot O. *Neolithic shouldered bowl*. A large quantity of this pot was found in front of the entrance to the Antechamber. Being only 6" to 9" below the turf in dark earth (all other sherds came on or in the yellow floor), it is probably a throw-out from the grave.

It is a large bowl, the rim of which has been flattened and pinched over on the inside. Most of the pot is blackish. Many sherds were found lighter in colour but we incline to call them the same pot especially as the inner edge of an otherwise black rim is buff. The biscuit is buff with a liberal mixture of quite large pieces of quartz. The rim is crossed by parallel grooves shallow at the inner edge but cutting quite deeply into the clay at the outside. From below the rim to the shoulder are a series of vertical scorings made with a blunt ended slip of wood nearly 3mm. across. The outer and inner surfaces were smoothed horizontally before the decoration was added.

Pot P. *Unclassified. Possibly neolithic*. A single rim sherd (Inv. No. 95), light red and similar to pot F. Found in the Antechamber near the sill. The moulding pressure was applied on the inside of the rim giving it a slightly bevelled appearance.

Pot Q. *Unclassified*. One sherd (Inv. No. 36) may be a rim but its upper edge is damaged. Reversed it might then be a shoulder. It is buff with a red interior containing white grit. The ware looks neolithic.

Various sherds. No. 72 illustrated is very similar to Pot Q. No. 34 is somewhat akin to Pot M but has a darker inner surface. No. 108, with an irregular buff surface and badly mixed red biscuit, seems a stray. It is decorated with irregularly placed small pits.

COMMENTS BY PROFESSOR V. GORDON CHILDE ON SOME OF THE POTTERY.

Pot A . . . "is surely another proto-food-vessel. The whipped cord technique, but not the design or even the form, recalls the pot from Doune, Perthshire (*Prehistory of Scotland* pl. VIIa). On the other hand the vertical ridges at once recall the typically Armorican bowl that is always turning up in the "dolmens" there though it has a rounded base. The window-like panel is however strange and leads straight on to food-vessel motives."

Pot I. "The pendant triangles in cord technique can have nothing to do with Beacharra, with Peterborough, nor with Beaker, but are extraordinarily Central European or even Russian. For the form one might compare vases from Swedish boat-axe graves, but the comparison is not exact and these have only horizontal corded lines, not triangles. These are common enough in Saxo-Thuringia and further east, but to get anything so round-bottomed and neckless, you must go to Fatyanovo or the Pontic steppes."

THE FLINTS.

No. 101. *Arrowhead.* Leaf-shaped, of grey transparent flint. Delicately worked. 3.5 cm in length. Greatest width just over 3mm. Found against the middle of the west wall of Chamber I, on the surface of the yellow earth.

Six Hollow Scrapers. There is a general similarity in the type of flake struck off for use in shaft straightening, etc. All except No. 58 have the flaking on the reverse side to the bulb.

No. 102. Hollow Scraper, found with the arrowhead. Very fine teeth. Its use has not been great enough to produce the fine circular hollow of the best scrapers. Of grey transparent flint. Cortex remains on one "wing."

No. 74. Hollow Scraper of grey flint. Found in Chamber I.

No. 63. Hollow Scraper of grey transparent flint. This was the finest example found. The flake is very thin and the teeth so fine as to be impossible to illustrate. Found against the east wall of Chamber I.

No. 103. Hollow Scraper of very light grey flint. The flake is more substantial and the teeth coarser than those already described. A stray probably from Chamber I.

No. 104. Hollow Scraper rather coarser than 103. Grey flint. Found near west kerb.

No. 58. Hollow Scraper of transparent grey flint. Fine teeth. Bulb on the same face as that on which the pressure was exerted. Also slight working shown on the reverse edge opposite to the hollow. Found in Chamber II near east jamb and in association with seven sherds of Pot C.

Six Button Scrapers. In workmanship these are not so distinguished as the hollow scrapers. In general the flint used was

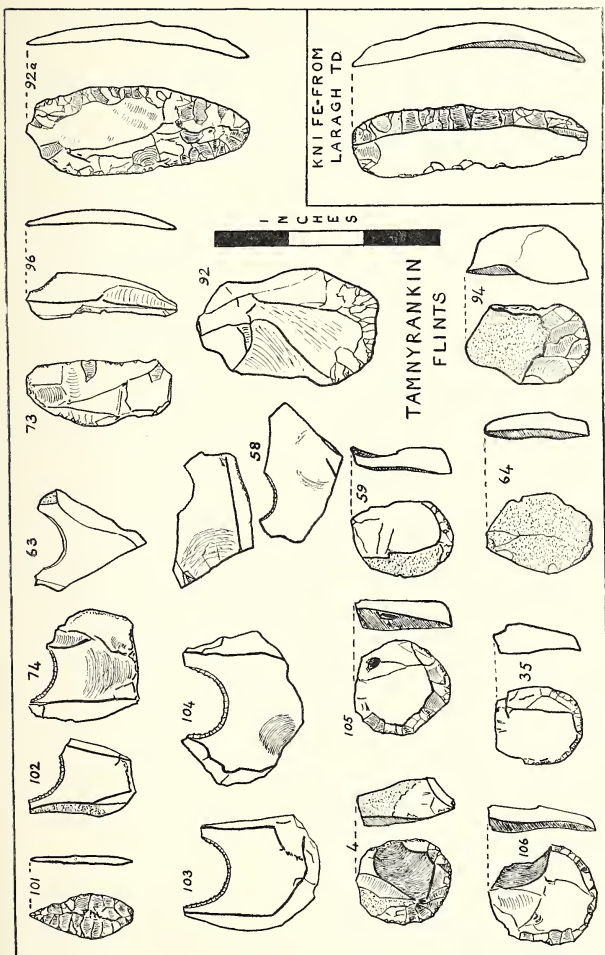


FIG. 4.

poorer. In most the working is confined to the semi-circle of the flake opposite to the bulb and platform. Nos. 4, 59 and 94 still retain much cortex. No. 64 is nearly all cortex. No. 105, found near the arrowhead, is of such poor flint that it is pierced by two natural holes, one of which goes right through the implement. Nos. 106 and 94 came from Chamber II, the rest from Chamber I. All are of grey flint. No. 64 is slightly burned.

No. 92. *End Scraper*. Yellow flint found with the Slug Knife among the sherds of the neolithic pot O in front of the entrance to the Antechamber. The bulb on the reverse side has been removed.

No. 92a. *Slug Knife*. Grey flint finely flaked over most of its face. 7.4 cm in length. Greatest width 7 mm. Location as 92. This type of knife is a rarity in an Ulster neolithic context. Estyn Evans found one at the Carnanbane double horned cairn at Ballybriest near the Derry border west of Slieve Gallion.

No. 73. *Knife*. A thin honey coloured blade, 4.7 cm long. Found against the east wall of Chamber I.

No. 96. *Worked flake*. A thin blade of grey flint from Chamber I. Shows only slight signs of use.

Flints not illustrated.

Blue flint of similar appearance to the Squire's Hill, Co. Antrim site. Nos. 97, 97a, 98, 107 all from Chamber II. Some of this flint has deeper inky spots in its texture.

Grey flint. Nos. 96 and 99 from Chamber I.

White-grey flint. Nos. 61 and 100, the former from Chamber II, the latter from Chamber I. Hollow scraper 103 is of the same type of flint.

Flint illustrated not from this excavation.

This opportunity is taken to publish a knife of triangular section from Laragh townland which adjoins Tamnyrankin on the south-east. It was found by James Quigg, "the American." The flint is honey coloured and is finely worked on its narrower facet.

Report on the Bones from Chamber I by Professor T. Walmsley.

The submitted bones are small fragments of adult human bones from an incineration-burial; only a small part of the total skeleton is represented. The incineration is complete and uniform. The

fragments are soft and easily break when removed from the black earth in which they are embedded ; in the earth, and often adherent to the fragments, there are many small pieces of wood charcoal. Some fragments are matted in masses in the earth by root fibre, and I was able to determine that in the masses there were parts of different bones, for example, in one mass there were fragments of skull bones and limb bones : it is to be inferred, I think, if there are no signs of disturbance, that the remains were deposited after incineration. The fragments are too small to allow me to reconstruct any significant part, and I am unable to determine the sex or the physical type ; I can only say that they belong to an adult human subject.

Report on the Charcoal by Mr. M. Y. Orr, Royal Botanic Gardens, Edinburgh.

It consists mainly of Hazel, with three small pieces of Oak, and two minute fragments of Pine (Scots Fir).

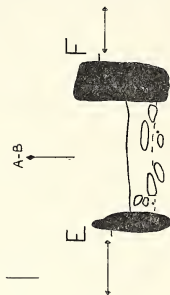
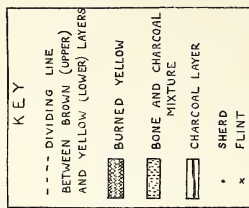
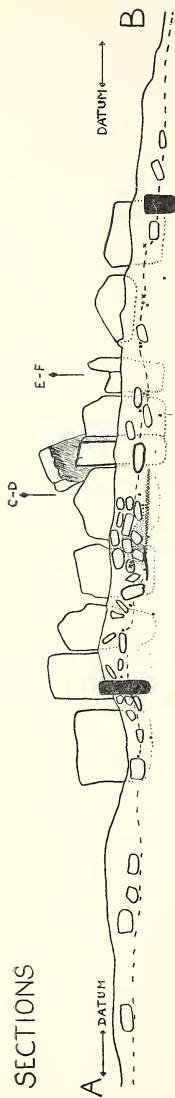
Summary.

The interest of Tamnyrankin West Structure lies chiefly in the clue it may give to the connection between the northern "gallery graves" and the horned cairns. It can be argued that the Antechamber at Tamnyrankin represents a miniature pair of horns and that the usual semicircular façade of a horned cairn has here been cramped into the space provided by the long mound built around the horned grave at the eastern end. If that is so, the West Structure is merely a structural oddity, curious because it reveals a "gallery grave" antechamber combined with the segmented grave and kerb reminiscent of a horned cairn.

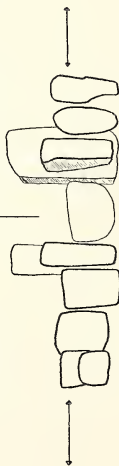
On the other hand we have in Killycarney, Co. Cavan,¹⁵ a megalith similar to our structure, and, what is important, one that is not built in with a second monument. Both Killycarney and Tamnyrankin face approximately north-east : in both the antechamber consists of two stones considerably lower than the portal stones of the first chamber, the entrance to which, in both cases, is formed by a sill (small and to one side at Killycarney) between portals : in both one wall of the first chamber curves while the other is straight. On the other hand the entrance to the second chamber at Killy-

¹⁵ Lowry-Corry and Richardson. *J.R.S.A.I.* LXVII. pp. 159-160, fig. 2, plate XIV.

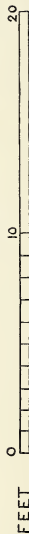
SECTIONS



FACADE ELEVATION



TAMNYRANKIN LONG CAIRN.



carney is marked by a septal stone with a sort of sill stone behind, while at Tamnyrankin we have a pair of jambs. The similarities are sufficiently marked to warrant the conclusion that Killicarney is one step further in devolution, having lost the jambs found at Tamnyrankin, one step nearer the Kilhoyle type of northern "gallery grave." Thus on the one side we have Tamnyrankin, an apparent "gallery grave"—horned cairn hybrid, which, from its very situation, must owe its conception to the builders of an orthodox horned cairn: on the other hand, the galleries with small antechamber, long unsegmented main chamber, and wedge or U-shaped upright peristalith. There are still missing links in the chain of evidence: for instance, the emergence of the close set orthostatic peristalith (though it should be noted that the kerb stones adjacent to the antechamber and rear of Tamnyrankin were upright and unlike the normal small blocks which form the rest of the kerb and those of the orthodox horned cairn). We may therefore hope that workers in other areas will provide additional evidence.

As to the grave furniture, the combination of a leaf-shaped arrowhead, and hollow scrapers, with a slug knife (which in England frequently accompanies food-vessels in individual interments), hints at an overlap of neolithic and bronze age cultures, though it must be admitted the knife, though found with an undoubted neolithic pot, cannot be assumed to be contemporary with it.

The pottery of this hybrid grave was also mixed. The Ulster horned cairns have yielded round-bottomed simple or shouldered bowls of neolithic ware, whereas the northern "gallery graves" recently excavated have given us bronze age types (beaker, food-vessel, etc.) with but a suspicion of neolithic survivals (*e.g.* Boviell).¹⁶ In the rich pottery display at Tamnyrankin, two pots at least, E and O, were commonplace horned cairn types, and there is some evidence to suggest that the food-vessel, Pot A, was contemporary with the neolithic depositions. It is certainly of a superior texture to the usual crumbly food-vessel ware, and its vertical ribs and perforations link up with the Dunloy neolithic pots. Hitherto it has been customary to emphasise the neolithic lineage of the bowl-shaped food-vessel (Childe's Type A), so reminiscent of Piggott's neolithic form C, but the Tamnyrankin pot at least suggests that Piggott's form A, or B, also influenced the evolution of the food-vessel. It is not a common shape. Whereas the bowl food-vessels are numerous in Ireland, pots without horizontal grooves

¹⁶ On the other hand one Antrim gallery grave contained an orthodox neolithic sherd and a leaf-shaped arrowhead (published with the Boviell report, *U.J.A. loc. cit.*, p. 55).

or ridges are comparatively rare, and then are of greater height than width. The simple rim of the Tamnyrankin pot seems to exclude any Yorkshire influence.

Recent excavations have emphasised the inventiveness of the prehistoric potters of Co. Derry. Tamnyrankin has been no exception and the inescapable conclusion that the district was the meeting point of many cultures is given point by Professor Childe's allusions (*supra*) to the possibility of both Atlantic and continental streams of influence.

Acknowledgements.

I wish to express my thanks to Mr. James Quigg for permission to excavate, to the Ministry of Finance and the Belfast Museum Prehistoric Research Council for grants, to my collaborator, Mr. A. M'L. May, and to our energetic assistants, Miss M. Colhoun, Mrs. Ivor Herring, and Messrs. L. May, W. Davison, and D. M'Keenan. Mr. J. McAtamney and Miss McAtamney also did much to promote the success of the excavation. I also thank the following for assistance in the writing of the report:—Lady Dorothy Lowry-Corry, Miss L. F. Chitty, Miss M. Kitson Clark, Professors V. Gordon Childe and T. Walmsley, and Mr. M. Y. Orr.

MACHTALEWI, A LEINSTER CHIEFTAIN.

By E. ST. J. BROOKS, *Member.*

MACHTALEWI is mentioned three times by Giraldus. In the *Topographia Hibernica*¹ he tells us that in the land of Mactalewi in Leinster there was a bell which, unless certain precautions were taken each night by its custodian, would be found in the morning in the church of St. Finan at Clonard in Meath, whence it had come. In the *Expugnatio*² he names the Leinster chieftains who were mobilized by Archbishop Lawrence against Strongbow for the siege of Dublin in 1171: "Machelan [MacFaolain, chief of Offelan] and Machtalewi, Gillemeholmoc and O'Toole"; and³ that later in the same year, on Henry II's progress from Waterford to Dublin by way of Ossory, Machtalewi was among the princes and chieftains who made submission to him. The list begins: "Machelanus Ophelan [MacFaolain of Offelan], Machtalewi, O'Toole, Gillemoholmoch . . ."

Mr. Dimock, the Editor of Giraldus, failed to identify Machtalewi. "My Irish friends," he says, "have succeeded no better; Dr. Reeves even cannot enlighten me." But he noticed that Machtalewi must be the Macdalwi of "The Song of Dermot." The writer of "The Song" mentions Macdalwi but once, in a list of the princes who had submitted to Strongbow⁴: Murtagh (of Ui Kinsellagh), Domhnal Kavanagh, MacDonnchadh and Macdalwi. . . . Dr. Orpen also, in editing "The Song," agreed that Macdalwi was probably the Machtalewi of Giraldus. "He was a chieftain in Leinster, but where his territory was is not clear." He suggested that it was probably the *tenementum Machtaloe* made appurtenant to the service of Wexford by Henry II at the Council of Oxford in 1177, and he speculated whether the name was represented by Kilmaclaw, a parish in the barony of Newcastle, co. Dublin. The following evidence goes to prove that Machtalewi's territory was Gowran, co. Kilkenny.

¹ Giraldus, "Works," v. 120 (Rolls Series).

² *op. cit.*, 269.

³ *op. cit.*, 278.

⁴ "Song of Dermot," line 3212 and note.

It is known that Prince John gave his follower Theobald Walter (ancestor of the Ormonde family) certain territories in Leinster, ignoring the rights of Strongbow's daughter, and that when William Marshal, Earl of Pembroke, married her in 1189, he had to appeal to King Richard to obtain seisin of Leinster, which John had refused him. The King insisted on the Marshal's rights, but finally agreed that in the case of Theobald Walter the lands that John had given him should be allowed him, provided that he held them of the Marshal as his overlord.⁵ These lands were Arklow, co. Wicklow, Tullow, co. Carlow, and presumably Gowran, co. Kilkenny. For Arklow the evidence is John's charter, granting to Theobald Arklow and its castle for one knight's fee.⁶ For Tullow also there is John's charter, granting him the manor of Tulauth in Ofelmyth in Ossoria.⁷ No charter of John's (if such there were) granting Gowran to Theobald has survived. But there is the charter of William Marshal, presumably following the arrangement between him, King Richard and Prince John. By it William the Marshal granted to Theobald Walter and his heirs, the vill of Arklow and the castle there by the service of one knight; Machtalewi⁸ by the service of four knights; and the vill of Tholagh in Ossory by the service of four knights.⁹

Arklow continued to be held by the Butlers, though not of the Marshal and his heirs but of the King in chief. The Barony of Tyllach (Tullow) was held by Teobert Walter on the partition of Leinster among the Marshal's co-heiresses in 1246¹⁰ for four knights' fees, and in the feodary of 1307 is held by Edmund le Botyler as the Barony of Tylaugh Offelmyth for four knights' fees.¹¹ There remains "the land of Machtalewi." At the partition in 1246 Theobald Butler held four fees in Baligaveran (Gowran),¹² and these four fees continued in the Butler family. Gowran was the only other place held by the Butlers of the Marshal heirs, and the four knights' fees there must therefore be equated with the four

⁵ Orpen, "Ireland under the Normans," ii. 203, quoting "L'Histoire de Guillaume le Maréchal."

⁶ *Ormond Deeds*, i. no. 17.

⁷ *Red Book of Ormond*, no. 2.

⁸ Carte's abstract ("Life of James Duke of Ormond," i. xlv) reads "the whole land of Mach-Alerus" (*sic*).

⁹ *Ormond Deeds*, i. no. 31. Misled by the wording, "Tholagh in Ossory," Dr. Curtis identifies the place as Tullagher, co. Kilkenny. That it is Tullow is proved by John's charter which places it in Ofelmyth in Ossory.

¹⁰ P.R.O. London, Chan. Misc. 88/4, no. 70.

¹¹ Cal. Inq. post mortem, Roger Bygod, Earl of Norfolk; C.D.I., v., 179, 180; Cal. Just. Rolls, ii., 344, 346.

¹² C.D.I., ii., no. 1618.

knights' fees for "the land of Machtalewi" of the Marshal's charter.

It will be noticed that "The Song" names Macdalwi next after MacDonnchadh. Domhnal MacDonnchadh (Macgillaphadraig) was Prince of Ossory, one of the subdivisions of which was Gowran, of which the chiefs were O'Donnchadh and O'Cearbhaill.¹³ The territory of O'Donnchadh apparently included a great deal of the great central plain of Ossory,¹⁴ and Machtalewi presumably was a sub-chief, ruling over that part of it which lay around the town of Gowran.

[NOTE.—The triple reference in Giraldus, who in political matters was well-informed: the juxtaposition with MacFaeláin, O'Toole and MacGillamochoilmóg, leading Leinster families: the apparent recurrence of the name as that of an important chieftain in the "Song of Dermot"—all this suggests that the name Mactalewi (Macdalwi) should appear in its Irish form in some Irish document. Mr. Brooks in a letter to the Editor says "There is nothing I should like better than an addition or annotation to my paper, giving references to the native genealogies and place-names." Should any reader find such a reference, we would be glad to have a note of it.—Editor.]

¹³ Topographical Poems, p. 95.

¹⁴ Hogan in *Journal, Kilkenny Arch. Socy.*, 1864-6 (J.R.S.A.I., viii.) pp. 234 ff.

A BRONZE ZOOMORPHIC BROOCH AND OTHER OBJECTS FROM TOOMULLIN, CO. CLARE.

By JOSEPH RAFTERY, *Member.*

THE objects here described have been acquired for the National Museum through the kindness of Judge and Mrs. Comyn, of Dublin, on whose property they were found. They consist of a bronze zoomorphic brooch, a stone ring, a copper coin and two boar tusks,¹ which were discovered at the Doolin Phosphate Mine in the townland of Toomullin, Parish of Killilagh, Barony of Corcomroe, Co. Clare.² The site is located S.W. of the mediaeval church of St. Bricin and a foot or so from the northern bank of the Doolin river as marked on the O.S. sheet. The finds came to light when, during the progress of the work at the phosphate mine, it was found necessary to change the course of the river. In March, 1941, while digging the new channel, which runs about 40 feet north of the old stream bed, the brooch was discovered embedded in the yellow clay at a depth of about 6 feet below the surface. A section through the bank at this point of the stream shows a thin layer of humus resting on a bed of yellow clay with irregular pits and hollows of darker sandy soil, traces of earlier surface disturbance. This in turn overlies the phosphatic shale. The objects all came from the clay layer or from one of the depressions of darker soil in it. They are not necessarily contemporaneous and indeed the coin, though indecipherable, is probably early modern, being made of copper. The stone ring (Fig. 1), which is 2.8 cm. in external diameter and 6 mm. thick, is made of sandy shale³ and is probably more ancient, though the absence of any close parallels renders dating unsafe. It might be an Early Christian object, or might conceivably belong to the same period as the brooch. The two tusks belonged to a skull which was unfortunately broken up and lost.

¹ NMD. Reg. Nos. 1941 : 57-61.

² O.S. 6-in., Clare, Sheet 8, 18.1 cm. from left margin, 35.1 cm. from top.

³ I am indebted to Dr. Patrick O'Connor, Keeper of the Natural History Division, National Museum, for this information.

The most important object is the brooch (Fig. 2). It belongs to the group of bronze penannular brooches with zoomorphic terminals and is a welcome addition to the numbers of that class. The ring is 4.3 cm. in internal diameter and 5 mm. thick. The pin is 10.45 cm. long and has a simple barrel-shaped head which is formed by bending over the widened, flattened end of the pin. There are indications that the bent-over section was affixed to the rest of the pin on the underside by sweating-on or some similar process. The depressions on the pin-head appear to have been made by hammering when the metal was soft. The ring of the



Fig. 1.
Stone ring.

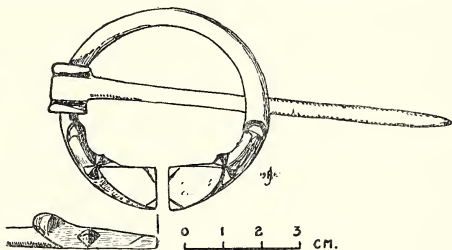


Fig. 2. Bronze zoomorphic brooch.

TOOMULLIN, CO. CLARE.

brooch is undecorated and the terminals are also plain, save for the characteristic zoomorphic features which indicate its relationship. The back is also plain.

The dating of this brooch is not an easy matter. Much has been written about the type and recently all the available material has been collected by Kilbride-Jones in a monograph in which he attempts to set up an almost absolute chronology for zoomorphic brooches.⁴ As the matter is of considerable interest it may not be out of place here to devote a few words to Kilbride-Jones' paper in an attempt to date the Toomullin brooch.

Briefly, Kilbride-Jones indicates the existence of a prototype which consists of a ring-brooch with bent-back terminals and which he claims to be of ultimate Roman origin. The "initial form,"

⁴ *PRIA* 43, C, 1936-7, 379-455.

as he calls it, was developed in the south, in England, and belongs in the main to the first century A.D. From this were derived two groups—the Northern Developed Form and the Southern Developed Form. The former was the achievement of the smiths of Traprain Law towards the end of the 2nd century and made its appearance in Ireland and northern Wales almost simultaneously. In Ireland it lasted in various forms for six centuries. Kilbride-Jones devotes much time to the Irish brooches and divides them into Groups A, B, C, D, and a Miscellaneous Group, dating them from the end of the 2nd to the beginning of the 8th century, A.D., from the 3rd to the beginning of the 6th, from the end of the 3rd to the end of the 6th, from the end of the 5th to the end of the 8th, and from the middle of the 7th to the end of the 8th century, A.D., respectively.

I do not propose to deal with the question in full but Group A must be examined in more detail as it is to this Group that the brooch under review belongs.

With a certain amount of what Kilbride-Jones says it may be found possible to agree, but the greater portion of his argument rests on an entirely unproven basis. It may be presumed that a prototype existed which was the Roman brooch with the bent-back terminals but the evidence for a Southern and a Northern Developed Form is lacking. The similarities between the two classes as defined by Kilbride-Jones are too great, the differences too unimportant, to warrant anything more than the calling into account of personal artistic or technical tastes. Both forms might have occurred side by side in any one area. There does not appear to be any doubt but that the Roman brooch with its suggestion of zoomorphic terminals gave rise to the group with accentuated though stylised animal-head terminals both in Britain and in Ireland. In the Belfast Municipal Museum there is preserved one brooch of this initial form, and though it comes from an Irish source it is, unfortunately, not more exactly localised. The existence of this specimen is an important point for the further argument to be put forward.

The number of brooches of initial form known is very small and one for Ireland casts an entirely different complexion on the whole question of development: the initial form was known here and its date must be that of the English and Scottish examples, less than a dozen of which are known.

Clearly the earliest brooches developed from the initial form in Ireland are those which Kilbride-Jones collects together as his Group A, and in number they far exceed those of similar early type in England and Scotland. Furthermore, in both those countries the development of the zoomorphic brooch seems to

have ceased with this early plain type, but in Ireland it went on in a highly-elaborated and ornamented form. It is possible to argue, as Kilbride-Jones has done, that the developed form (Group A) was introduced from Scotland and that it flourished here while it died out in its homeland. But I submit that neither that statement nor the statement that Traprain Law was the *fons et origo* of the so-called "Northern Developed Form" can be supported by any proof whatever. Indeed, archaeologically speaking, the reverse seems to be the case. It is axiomatic that the centre of greatest distribution may be considered to be the homeland of a type and I would therefore like to suggest that the zoomorphic brooch of Group A was not introduced into Ireland, but that it developed here from the Roman prototype which was also known in this country. That is all the more likely in that there would hardly seem to be any reason for a Celtic copying of the Roman original in Britain when one considers the almost mass production and commercial instincts of the Romans; there would have been enough Roman brooches to go round. Again, Kilbride-Jones himself has shown that at least one brooch of Group A was exported from Ireland to Scotland. He cannot prove the reverse, as would be necessary for his argument.

Ireland was constantly in contact with the Roman world, though this intercourse was not preponderantly of a commercial nature. The Romans did not trade with Ireland at that early period as far as we are aware but Irishmen were well acquainted with the modes of the Roman villas. Thus, if Roman brooches with bent-back terminals were plundered in ones and twos (as the Belfast example shows must have been the case) it follows that the plunderers realised the value of these objects, and would thereby have created a demand in the homeland, which was then itself, as far as the archaeological remains allow us to judge, without any standard method of dress-fastening; this demand could have been easily satisfied by the good bronze-workers of the time in Ireland. The amount of metal-work of the period extant in Ireland is, perhaps, small, but its excellence is undoubted.

I, therefore, think that zoomorphic brooches developed from Roman prototypes in Ireland, that they were exported to Scotland, where they were possibly imitated (as at Traprain Law) and further that they were possibly exported to Britain *via* Wales and Cornwall or perhaps they only instigated a type there in conjunction with northern (Scottish) influence. The further development of the whole class, with its accretions of ornament, is not difficult to follow in Ireland.

With regard to the dating of zoomorphic brooches we shall

confine ourselves to the earliest forms, namely, the initial form and Group A. It is clear that Kilbride-Jones' dating for all groups, while representing a praiseworthy attempt to fill in the "hiatus" in Celtic art, cannot be accepted in full, the main reason being that for the later phases of the development his dates are unsupported by any real evidence.

Thus he dates Group A from the end of the 2nd to the beginning of the 8th century A.D., that is, roughly 550 years, and for this enormous period he can show only fifteen brooches, all fundamentally the same. He has entirely neglected the personal element in the quality of the work of the individual artificer or the possibility that one smith might like a brooch with a thin terminal, whereas his son might like to make thicker end-plates, and so on.

Apart from all this, however, there is no evidence for a long duration of the group.

The only reliable basis on which a chronology can be built up is the evidence of associated finds. In no case in Ireland as far as I am aware has a brooch of Group A been found with any other datable objects. We are thus forced to look outside the country, bearing in mind the fact that Group A is a homogeneous unit and that the period of its manufacture is almost certainly bound to be very limited.

The initial form can be dated fairly accurately to the first century A.D. It must have been at the very end of that century or the beginning of the next that brooches of Group A began to be made and this is supported by associated finds from Traprian Law. There is at the moment no evidence which would enable us to determine the duration of the group, but in the nature of things I think it extremely unlikely that it could have lasted any more than a century or two, even if so long. In my opinion, therefore, the zoomorphic brooch from Toomullin, which is a very typical example of Group A, belongs to the 2nd or 3rd century A.D., in other words to the Early Iron Age in Ireland.

A point of interest that may be noted here is its locality. It is a western find and a glance at the distribution map prepared by Kilbride-Jones⁵ (which is unfortunately not exhaustive) shows that all the localised brooches of Group A save one are western. The exception occurs in the north-east. This is a surprising fact if one is to assume that the type was first implanted from Scotland on the soil of Antrim.

⁵ *Op. cit.*, p. 382.

MISCELLANEA

Discovery of a Cave with prehistoric paintings at Lascaux (Dordogne)

A discovery made last Autumn has added a new chapter to the history of palaeolithic painting in the South-West of France. In the middle of September some boys from the village of Montignac (Dordogne), going down a circular crevice opening in the surface of the limestone plateau overlooking the valley of the Vezère, at a place called Lascaux, found themselves in a large underground chamber. They fortunately had a torch, and as they flashed it there appeared, on the very light-coloured walls of the cave, gigantic animals drawn in bold lines of black and red. They told a retired schoolmaster, M. Laval, and a young man who was staying in the village, M. Maurice Thaon, of their find. The latter, in the company of the Abbé Breuil, the great specialist in palaeolithic art, had just visited the caves of Font-de-Gaume and La Mouthe, near the village of Les Eyzies, some miles further down the Vezère valley. He went into the cave, made some sketches and brought them at once to the Abbé Breuil, who came to Montignac and explored the cave together with M. D. Peyrony. Since that time, the Abbé Breuil has been copying the most outstanding of the paintings; and on October 11th, 1940, in a communication to the *Académie des Inscriptions et Belles-Lettres*, he gave a preliminary account of the discovery and of the position of the paintings in the sequence of palaeolithic art. A series of photographs of the most striking paintings has been published by M. Pierre Ichac in *L'Illustration* of January 4th, 1941, but the detailed study of the cave and the copying of all its paintings and of the hundreds of superimposed engravings which cover some of the walls will occupy the Abbé Breuil and his collaborators for years; and some hitherto unexplored parts of the cave may yield new discoveries.

As a consequence, it is only possible so far to give a very general account of the find. First of all, its importance is beyond

question, both from an archaeological and from an artistic point of view. It far surpasses, as regards the striking appearance of the paintings, the neighbouring cave of Font-de-Gaume, and can only be compared, in beauty of design and decorative effect, with the cave of Altamira in Northern Spain.

The cave consists of a very large and lofty oval room (about 90 feet by 30 feet) with a short gallery at the end and a longer and more ramified gallery opening on the right. As one comes into the room, a series of large animals—mostly of bovine type—some of them as long as 16 feet, stand out in bold design on the lowest part of the vault facing the entrance. The effect is



Fig. 1. Lascaux: prehistoric painting.

unforgettable, and much more striking than in most prehistoric caves, where the atmospheric conditions have not been as fortunate as at Lascaux, and where the drawings are not on such a large scale. No less impressive is the frieze of stags' heads in the gallery on the right. And most surprising of all, perhaps, is the elaborate "picture" drawn in a few masterly strokes at the bottom of a pit off the same gallery (Fig. 1): a rhinoceros is depicted walking away from a scene of carnage for which he seems partly responsible, a man lies on his back, seemingly dead, and a wounded buffalo beside him is disembowelled like a 'corrida' horse. The man's javelin and throw-stick lie on the ground, whilst a schematic bird on top of a pole seems to be a totemic emblem.

The Abbé Breuil has already established an order of succession of different styles in the cave, ranging from a small human hand,

outlined in red paint in Aurignacian style, to the large figures of bulls (Fig. 2). The main bulk of the paintings he ascribes to a late phase of the Aurignacian, and he finds parallels to them in



Fig. 2. Lascaux: figure of bull.

painted blocks of stone from the Abri Labattut at Sergeac (Dordogne) and the Abri du Portel (Ariège), as well as in large linear or flat figures which in Font-de-Gaume and Altamira have been partly hidden by the more recent Magdalenian paintings, and which occur also in cave-paintings of Eastern Spain.

FRANÇOISE HENRY.

Ballygarran Cill, near Waterford.

The ancient monument, known variously as *cill*, *ceal*, *cillin*, *cealurach*, &c., sets a problem, solution of which our archaeologists, past and present, seem shy of attempting. This is the more to be regretted that the solution in question would, most likely, light up some obscurities of our early ecclesiastical past. In the hope that the work might result in some data towards the solution desired I, last summer, suggested to Mr. M. Bowman, M.A., that he should excavate a typical *cill* site. Thanks to a small Government grant, he was enabled, under Board of Works direction, to excavate and examine a *cill* at Ballygarran, near Waterford. The results, though by no means epoch-making or sensational, proved the work well worth while, and point to an early ecclesiastical

occupation of the place. As Hon. Local Secretary I beg to report briefly on the work and "finds."

The enclosed space at Ballygarran was, as usual, circular, and was about an acre in area, and elevated a little above the surrounding land. It was double ramparted with a ditch between the concentric walls of earth, but all, except a short segment, or arc, had been levelled. Ramparts and ditch, though mostly demolished and filled in, can be easily traced. A well defined and unusual feature is a quadrant of the interior cut off by a dry stone wall after the style of the early church site and remains figured by Mdlle. Françoise Henry, p. 25, "Irish Art in the Early Christian Period." Very regretfully I find myself unable to subscribe to Mdlle. Henry's suggested purpose of the internal division. Within our quadrant area at Ballygarran were revealed post holes indicating, most probably, the site of a former wooden structure—primitive oratory, residence or cattle shed. Within the quadrant was also unearthed a small irregularly shaped flagstone bearing an incised cross of Greek type, about six inches in length and rudely cut and lengthened by a later hand into a Latin cross. A somewhat similar cross decorates the south face of a small pillar stone now standing in the line of inner rampart (*vide* Cork Hist. & Archaeological Journal, 1938, p. 124). Much iron, probably a couple of hundred weight—ore, slag and reduced metal—was found in pockets, here and there, within the circular enclosure, but perhaps the strangest find was a stone-lined pit or well, eleven feet deep and about two feet in diameter. Whatever local conditions and levels may have been a thousand years ago, at present it is very difficult to believe that the pit can ever have yielded a water supply beyond some intermittent soakage in winter.

The excavation at Ballygarran is a beginning; we shall have to make a similar examination of many more examples before we begin to generalise on the purpose, lay out, age, &c., of the *cill*. As Mr. Bowman will, doubtless, publish a detailed statement of his summer's work I do not think it necessary to enter more fully into the matter here. Anyhow, it would be unfair to forestall Mr. Bowman's own account.

P. POWER.

Drakestown Graveyard, Co. Meath.

The graveyard of Drakestown (O.S. Meath 12, 5, 4) is a circular enclosure on a low knoll, and may probably be classed with those graveyards which are derived from the type of the hilltop rath. Outside it, close to the road, is set up a rough slab deeply incised

with a ringed cross. Only the foundations of the ancient church may be traced ; but some cut stones now used as headstones give an idea of its architectural features (see Fig. 1). Too deeply buried to be drawn are two lintel-pieces, one covering $1\frac{1}{2}$ lights and the other half a light. These were surmounted with cusped ogee arches with concave chamfers. The top corner-panels were plain, save that in one is a small raised projection, like cusping, in the middle

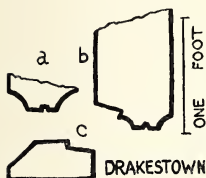


Fig. 1 Cut stones.



Fig. 2. Carving in gatepost.

DRAKESTOWN, CO. MEATH.

of each side. Two pieces of side-jambs of similar windows are illustrated in section, Fig. 1, *a* and *b*. There is also a length of door-jamb, partly flanking the sill (Fig. 1 *c*), and the base of an ashlar gable-coping ending in an unornamented quarter-circle bracket. Thus the church whose outline is traceable was a building probably of the fifteenth century.

The cross-slab is however probably earlier, and the same could be said of the interesting figure built into the gatepost of the graveyard (Fig. 2), which justifies the publication of this note. It is 7 ins. high. The top of the head, cheek-bones and chin are

unusually angular, and give a forceful and almost futurist impression. The figure apparently inserts each hand into the corners of the mouth. The arms seem to emerge from the stone, as no part of the body is represented.

Despite its primitive look, this figure probably does not belong to an early period of the Hiberno-Romanesque series. It possesses an element of conscious caricature, almost completely absent in early Irish art, which portrays either individual heads or biblical scenes, in a style which is often crude but always serious. Occasionally perhaps there is a note of humour, as in the figure from Armagh cathedral now in Belfast, in some of the White Island figures, or in some of the heads on the capitals of the west door at Clonfert; but I feel uncertain whether the first of these works is as early as Henry assigned it; and none of them are deliberately making grimaces, like the Drakestown figure. Of probably late romanese date, and rather more apposite, are the sheila-na-gigs, which however are deliberately hideous rather than half-humorous; nor do any of them put their hands into the corners of their mouths. Champneys (*Irish Eccles. Archit.*, p. 143 and pl. 70) mentions a series of heads with one hand on the mouth, probably to represent a cure for toothache, one at Cashel; but it again is unlike the Drakestown example. The only close parallel which I have been able to find is a figure at Castletown near Dundalk (Lawlor, *I.N.J.*, i, p. 182), which shows only head and hands, thrust into the mouth in the same way as the head under discussion. The style is different, the face is more ugly and wrinkled; but in a grotesque such differences are not essential. The Castletown head is said to have come from the castle which was built in 1475; it is conceivable that the Drakestown head is as late, and was carved for the fifteenth-century church. But both may be older and re-used; and the impression suggested by the Drakestown head is late Romanesque rather than late Gothic.

O. DAVIES.

Excavation at Ballyreagh, Co. Fermanagh.

Excavation was carried out by Mr. O. Davies in June, 1940, at the double horned cairn of Ballyreagh. The monument consists of two pairs of chambers separated by a large expanse of cairn, now almost entirely removed. The eastern pair has only large entrance jambs and perhaps vestigial horn stones, the western a small horned fore-court of which some of the stones have been

removed. Advanced neolithic pottery was found in both the pairs of chambers, and in the western pair were traces of a late bronze or early iron age layer above the neolithic deposits, but this chamber had suffered some disturbance from growing trees.

It is intended that a full account of this excavation will be published in the *Ulster Journal of Archaeology* in January, 1942.

This cairn was mentioned by Wakeman in *J.R.S.A.I.*, Vol. XIV (1876 : No. 27), p. 105, where it is said to have been unroofed about 1836, and a description of it is to be found in *J.R.S.A.I.*, Vol. XLVIII (1918, Pt. II), p. 150. A short account of the cairn before excavation is given in the Preliminary Survey of the Ancient Monuments of Northern Ireland.

DOROTHY LOWRY-CORRY,
Hon. Local Secretary for Co. Fermanagh.

PROCEEDINGS

Meetings of the Society were held as follows :—

1. 29th January, 1941, ANNUAL GENERAL MEETING, at the Society's House, Dublin, 5.30 o'clock. p.m. EOIN MACNEILL, M.R.I.A., LITT.D., *President*, in the Chair.

The Chairman declared the following to be elected to their respective offices, no other nominations having been received :—

President :—HAROLD G. LEASK, M.R.I.A.I., M.R.I.A., *Fellow*.

Hon Treasurer :—JOHN MAHER, *Member*.

Hon. General Secretary :—JAMES J. TIERNEY, M.A., *Member*.

Members of Council :—EOIN O'MAHONY, K.M., B.L., *Fellow*.

REV. JOHN L. ROBINSON, M.A., *Fellow*.

REV. JOHN RYAN, S.J., LITT.D., *Fellow*.

Hon Auditors :—CAPT. ERSKINE E. WEST, *Fellow*.

GEORGE B. SYMES, *Member*.

Six *Members* were added to the Society's Roll.

The Report of the Council for 1940 was adopted and ordered to be printed.

On the recommendation of the Council THOMAS CASSEDY, *Fellow*, was elected extra Vice-President for Leinster for one year.

The following paper was read :—"Glencolumbkille." By L. PRICE, D.J., M.R.I.A., *Hon. Editor*.

2. 11th March, 1941, at the Society's House, Dublin, at 8 o'clock, p.m., HAROLD G. LEASK, *President*, in the Chair.

The following paper was read :—"The devil as depicted on Irish High Crosses, with special reference to the interpretation of a panel on the base of the North Cross at Castledermot," By THOMAS H. MASON, M.R.I.A., *Fellow*.

A cine-camera record of the Society's Summer and Autumn Excursions, 1939, was shown by REV. JOHN LAWLER, P.P., *Member*.

3. 29th April, 1941. A Quarterly Meeting at the Society's House, Dublin, at 5.30 o'clock, p.m. HAROLD G. LEASK, *President*, was in the Chair.

The Report of the Auditors for 1940 was received and adopted.

Ten *Members* were added to the Society's Roll.

The following paper was read :—"The Norse Rulers of Dublin after Clontarf," By PROFESSOR E. CURTIS, LITT.D., *Fellow*.

3rd May, 1941. The Annual Spring Excursion was made to Mellifont, Monasterboice and Drogheda. The party numbered 39.

27th May, 1941. At the Society's House, Dublin, at 8 o'clock, p.m. HAROLD G. LEASK, *President*, in the Chair.

The following paper was read :—"A General History of Lace-making in Europe," By MRS. H. G. LEASK, *Member*.

Royal Society of Antiquaries of Ireland—Statement of Accounts for 1940

RECEIPTS

By Balance to credit at Bank 31st December, 1939	£	s.	d.
	19	16	11
„ Subscriptions for 1940—Fellows	143	3	0
„ „ „ Members	398	13	6
„ „ „ Associate „	10	0	
„ „ „ in advance for 1941	18	11	0
„ „ „ in arrear for 1939	23	11	0
„ Life Composition	10	0	0
	594	8	6
„ Rents	94	3	0
„ Excursions	124	5	7
„ Sale of Publications	47	3	4
„ Incidentals : Teas at General Meetings	1	1	0
„ Dividends on £400 2nd Irish Free State National Loan	20	0	0
„ „ „ £100 4th Irish Free State National Loan	3	10	0
	23	10	0

£904 8 4

We have examined and compared the 1940 Annual Accounts with the Vouchers and Bank Pass Book and found the same correct, showing a Balance due by the Bank on the 31st day of December 1940 of £9 17s. 1d. with the following Investments :—£400 Irish Free State 2nd National Loan ; £100 Irish Free State 4th National Loan ; £250 Irish Free State Post Office Savings Certificates, (costing £200) and £50 on Deposit Receipt in the Provincial Bank.

J. MAHER, Hon. Treasurer.

8th April, 1941.

EXPENDITURE

To John Falconer, <i>Journal</i> , Parts III & IV, 1939 and Part I and £50 on <i>4/6</i> of Part II 1940 leaving balance of £27 16 6 due „ Irish Photo-Engraving Co., blocks	£	s.	d.
	350	10	1
	64	16	7
	415	6	8
„ Excursions (three)	108	16	6
„ Lantern Slides and Photographs	10	13	6
„ Library	35	4	3
„ Fuel and Light	27	3	4
„ Rents, Taxes and Insurance	60	5	1
„ Salaries and Wages	145	15	0
„ Miscellaneous Printing and Stationery	45	5	6
„ Incidentals : Expenditure on premises Cheque Book and Bank Charges Refund to Messrs. Fason & Co.	9	14	9
	1	17	8
	9	0	
	12	1	5
„ Postage	21	0	0
„ Petty Cash : Household goods, cleaning and sundries Teas at General Meetings Balance in hand 31/12/1940	£7	3	7½
	5	0	11½
	15	5½	
	13	0	0
	34	0	0

„ Balance to credit at Bank, 31st December, 1940

894 11 3

9 17 1

904 8 4

(Signed) ERSKINE E. WEST } Hon. Auditors.
G. B. SYMES }

Report of the Council for 1940 will be printed in the September Number.

SUPPLEMENT

1688 b. (Plate XLI, Fig. 1).

THE "ANTHONY McDONOGH" CHALICE.

Inscribed: "P^o Conu: frum̃ Minoÿ de Ballimot: fr. Anton:
M^cdonogh Fi: Fi: 76r: [88]."

Lent by Rev. J. Keane, Belnagare, Castlerea, Co. Roscommon, per John Smyth and Sons, Silversmiths, Dublin, 1907.

Deep bowl with everted rim. Cylindrical stem. Flattened globular knop, with three cherubs' heads in relief. The foot a hexagonal pyramidoid with incurved angle lines and almost straight base lines. A shallow vertical member and a narrow flat member complete the foot. The Crucifixion is engraved on one of the facets of the foot and the inscription, as above, runs around the lower parts of three others.

Height of chalice, $8\frac{1}{8}$ ins. Diam. of bowl, $3\frac{1}{4}$ ins. Width of base (point to point), $5\frac{3}{8}$ ins.

It bears the Dublin marks of 1685-6-7 and a not very legible maker's mark, perhaps FC—Francis Coffey or Clifton.

Ballymote Convent "was built by the sept of MacDonough for Franciscan Friars of the Third Order." [*Parliamentary Gazetteer of Ireland*, Part II., p. 189.]

1689 a. (Plate XLI, Fig. 2).

THE "WILLIAM SHEA" CHALICE.

Inscribed: "Me fieri fecit hunc Calicem fr Guillelm' Shea Comissar'
Glis ord^s Carmelitarum Calceatorum ad usum Prouinciæ
Iageniæ 30 Nov 1689."

In the National Museum, Dublin, reg. no. 313-1909.

Deep bowl with slightly everted rim. Cylindrical stem. Flattened globular knop with three cherubs' heads applied around the middle. The foot a hexagonal pyramidoid with incurved angle and straight base lines, resting on a shallow vertical member and a moulded flat member. A cherub's head is applied at each of the base angles, giving the chalice greater stability. The Crucifixion is engraved on one of the facets of the foot and the inscription, as above, on the lower parts of the other five. The design of the base is much earlier than 1689.

Height of chalice, $7\frac{1}{4}$ ins. Diam. of bowl, $2\frac{3}{4}$ ins. Width of foot (point to point), $5\frac{1}{4}$ ins.

Note.—A commissary is an officer appointed by a bishop to exercise spiritual jurisdiction or hold an ecclesiastical court in distant parts of the diocese.

1693 a. (Plate XLII, Fig. 1).

THE "THOMAS CURTIS" CHALICE.

Inscribed : " Thomas Curtiſse de Flemingtown Anno Dmi 1693 " and " In Usum Parochiæ S^{ti} Jacobi Dublinii 1775."

Lent by Rev. T. W. O'Ryan, C.C., Goldenbridge, 1918.

Deep bowl with everted lip. Cylindrical stem. Bulbous knop with three cherubs' heads applied around the middle—the wings and leaf ornament chased. Dome-shaped foot with a pierced and chased acanthus border around the lower part. The Crucifixion and the inscription engraved around the dome.

Height of chalice, 9 ins. Diam. of bowl, $3\frac{3}{8}$ ins., of base $5\frac{1}{4}$ ins.

1693 b. (Plate XLI, Fig. 3).

THE "ANTHONY MANDEVILLE" CHALICE.

Inscribed (under the foot) : " Pro Conventu Carrigienſi me fieri fecit fr Antonius Mandeuille anno domini 1693."

Lent per John Smyth & Sons, Silversmiths, Dublin, 1929.

Noted in Meehan's *Irish Franciscan Monasteries* (1877), p. 486 : *Memorials of the Dead*, Vol. I., p. 326.

Deep bowl with everted rim. Cylindrical stem, with a peg-top shaped knop, chased above and below with acanthus leaves. Dome-shaped foot, with chased and pierced border of acanthus leaves, engraved with the Crucifixion.

Height of chalice, $9\frac{1}{2}$ ins. Diam. of bowl, $3\frac{1}{4}$ ins., and of foot, $5\frac{1}{8}$ ins.

At Carrickbeg, a suburb of Carrick-on-Suir, Co. Tipperary, but on the opposite side of the river in Co. Waterford, is a Franciscan Friary, which was established soon after 1336, in which year James, the first earl of Ormond, granted ten acres of land to the Friars Minor on which to build a church. John Clyn, the annalist, was its first Guardian. William Cormoke, the last Prior, surrendered in April, 1540, the church, chapter-house, dormitory, hall, three chambers, kitchen, stable, and a hundred and twenty acres of land.

1696 a. (Plate XLI, Fig. 4).

THE "ELIS AND ELIZABETH SKERRETT" CHALICE.

Inscribed : " Pray for the soule of Elis Skerrett and Elizabeth Skerrett nons of the order of Sant Clar 1696."

Lent per Messrs. John Smyth and Sons, Silversmiths, February, 1938.



Fig. 1.
1688b.
THE "ANTHONY McDONOUGH"
CHALICE.

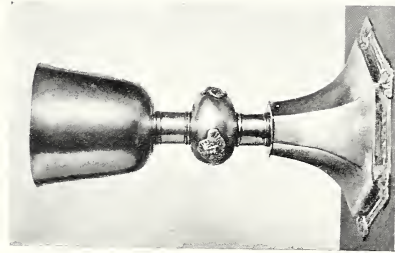


Fig. 2.
1688a.
THE "WILLIAM SHEA"
CHALICE.

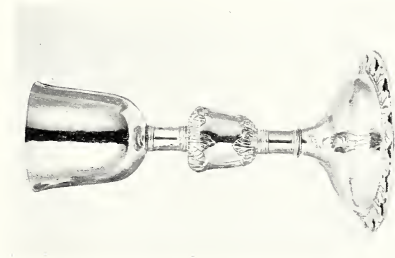


Fig. 3.
1683b.
THE "ANTHONY MANDEVILLE"
CHALICE.

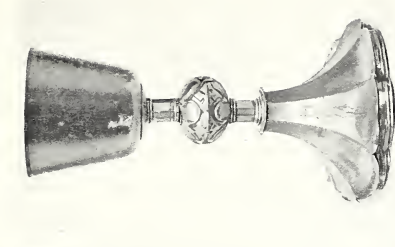


Fig. 4.
1696a.
THE "ELIS AND ELIZABETH
SKERRETT" CHALICE.

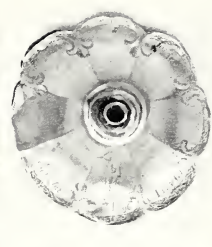
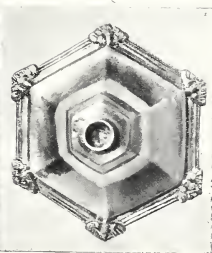
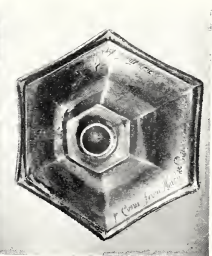




Fig. 1. 1693a.
THE "THOMAS CURTIS" CHALICE.



Fig. 2. 1707b.
THE "F. M. KING" CHALICE.



Fig. 3. 1715b.
THE "ANTHONY FALLON" (ii) CHALICE.



Fig. 4. 1717d.
THE "MARTIN — KIRWAN" CHALICE.

Deep bowl, with almost straight sides; octagonal stem with spherical knop, chased with pseudo-Gothic ornament; the foot an octagonal pyramidoid with incurved angle lines and outcurved base lines forming an octafoil outline resting on a shallow moulded vertical member. At the lower part of the eight angles of the foot are engraved fleurs-de-lys connected by engraved ornament. Around the lower part of the foot runs the inscription as above, and on one of the facets is engraved the Crucifixion and the date 1696.

Height of chalice, $9\frac{1}{4}$ ins. Diam. of bowl, $3\frac{1}{2}$ ins., and of base, $5\frac{1}{2}$ ins.

1698 a. (Plate XLIII, Fig. 1).

THE "JOHN NETTERVILLE" CHALICE.

Inscribed: "Illustris^s Ioan^s Nettervill Vicecom^s de Douth Sue^s
usui Parochiæ hunc donat calicem An^o Domⁱ 1698."

Noted in Cogan's *Diocese of Meath* (Vol. II., p. 306n.) as being still in use in the parish of Dowth.

Lent per John Smyth and Sons, Silversmiths, Dublin, 1908.

Deep bowl with everted rim. Baluster stem and knop. Low dome-shaped foot, resting on a narrow flat member, and engraved with the Crucifixion and the inscription, as above. Under the foot are punched three Dublin marks: (1) Harp crowned; (2) Date letter \mathfrak{K} (1696-1699), and (3) The maker's mark—the letters A S, a Maltese cross and a fleur-de-lys (Antony Stanley).

Height of chalice, $7\frac{1}{2}$ ins. Diam. of bowl, 3 ins., and of foot, $4\frac{1}{2}$ ins.

The pious donor was the fourth Viscount Netterville.

1698 b. (Plate XLIV, Fig. 1).

THE "ANTHONY NUGENT" CHALICE.

Inscribed: "FR+ANTO, NVGENT ME FIERI CVRAVIT P^o,
CON^{ty}, S IOANIS BAP, ORATE PRO EO, 1698"

Lent per John Smyth and Sons, Silversmiths, Dublin, 1906.

Deep bowl with splayed sides and non-everted rim. Baluster shaped stem and knop—the latter elongated ovoidal. Moulded dome-shaped foot, supported on a shallow vertical member, on which the inscription, as above, is engraved. After the date a small shield—perhaps a coat of arms—is engraved. This vessel so much resembles the secular wine-cups of the early 17th century

as to suggest the idea that it was not originally intended for use as a chalice. Compare it with the 1711 (c) "Maine *alias* Bluet" chalice, which is a London made wine goblet of 1622-3 adapted for use as an altar vessel in 1711.

Height of chalice, $6\frac{7}{8}$ ins. Diam. of bowl, $3\frac{1}{8}$ ins., and of base, $3\frac{3}{4}$ ins.

1699 a.

THE "MICHAEL TOBIN" CHALICE.

Inscribed: "Michael Tobin me fieri fecit 1699. The gift of the Rev. Laur. Lonargan to the Parish of Ballingarry after his decease."

In Ballingarry Chapel at the time of the Visitation of July 10, 1754.

Noted in the Visitation Book of the Archdiocese of Cashel (A.D. 1752-1764).

Information supplied by James Buckley, M.R.I.A.

1700 a.

THE "EDMOND NUGENT" CHALICE.

A photograph of this chalice is extant; but no information about it is available.

1701 a. (Plate XLVI, Fig. 1).

THE "SUSANNA CARRICK *alias* KIEREGAN" CHALICE.

Inscribed: "Susanna Carrick Alias Kieregun me fieu [sic] fecit ad usum Patris Donati Kieregan Pastoris ecclesie Sancti Joannis Sligoensis anno dni 1701."

In the National Museum, Dublin, reg. no. 417-1911.

Deep bowl with almost straight sides and very slightly everted lip. Octagonal stem with bulbous knop chased with pseudo Gothic ornament. The foot an octagonal pyramidoid with incurved angle and outcurved base lines, these forming an octafoil outline. and resting on a shallow reeded vertical member. The Crucifixion is engraved on one facet of the foot, and the inscription, as above, runs around the lower portions of the eight facets. At each angle of the octafoil is a fleur-de-lys, and all are connected up by a band of conventional ornament.

Height of chalice, $8\frac{1}{8}$ ins. Diam. of bowl, 3 ins. Width of foot, $4\frac{3}{4}$ ins. Probably Galway make.

1701 b. (Plate XLIV, Fig. 2).

UNINSCRIBED CHALICE.

Dated 1701.

Lent by a Limerick firm of jewellers per John Smyth and Sons, Silversmiths, Dublin, 1905.

Deep bowl with slightly everted lip. The stem octagonal in section. Globular knop with rudely chased pseudo Gothic ornament. The foot an octagonal pyramidoid with incurved angle lines, and outcurved base lines which form an octafoil outline, resting on a shallow moulded vertical member. The Crucifixion engraved on one of the facets of the foot and fleurs-de-lys at the lower parts of the angles, connected up by narrow ornamented bands.

Dimensions not noted.

Probably Galway make.

1701 c.

THE "JOHN AND AGNES JOYES" CHALICE.

Inscribed: "Pray for the Soule of John Joyes and his wife Agnes Joyes who made this Challis for the use of the Convent of St. Clare's in Galloway 1701."

In the Convent of the Poor Clares Galway in 1917.

Note supplied by Father Anthony, O.F.M., with some descriptive details: "Knob ornamented with flowers. There is only one engraving and that is Our Lord on the Cross, with I N R I. Except the panel of the Crucifixion every second one of the eight panels is smooth and rough."

Height of chalice, $9\frac{3}{4}$ ins. Diam. of bowl, $3\frac{3}{4}$ ins. Width of octagonal base, $5\frac{1}{2}$ ins.

For the history of the Poor Clares in Galway see the *Poor Clare Ter-Centenary Record*, 1629-1929, Galway, O'Gorman & Co., 1929.

1701 d. (Plate XLIII, Fig. 2).

THE "JOAN LE SEIGNEUR" CHALICE.

Inscribed (under the foot): "HVNC·C·DEDIT·D·IOAN·LE·SEIGNEVR·R^o·P·CYPR·CORRY·CAP^{no}"

Lent by Rev. Mother Superioress of the Bon Secours Convent, Lower Mount Street, Dublin, per John Smyth and Sons, 1911.

Deep bowl with everted rim. Baluster-shaped stem and knop. The latter pear-shaped, and chased with fruit on the shoulder

and acanthus leaves below. Two flanges, one above the knop and one below, are edged with beading. Low dome-shaped foot engraved with a plain cross on a "calvary," and chased with a border of acanthus leaves and beading. A contemporary dished

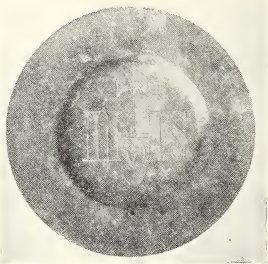


FIG. 7. THE "JOAN LE SEIGNEUR" PATEN, 1701d.

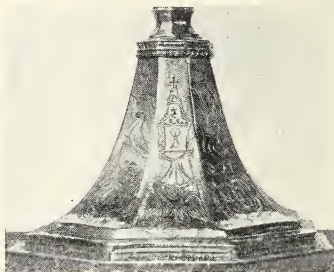


FIG. 8. THE "MARTIN-BODKIN" CHALICE, 1714 c.

paten accompanies this chalice. It is engraved with the Sacred Monogram, "I.H.S.," a Heart pierced with three nails, and a cross *patée fichée*.

Height of chalice, $6\frac{3}{4}$ ins. Diam. of bowl, $2\frac{3}{4}$ ins., of base, $3\frac{3}{4}$ ins. Diam. of paten, 4 ins.

There are five punched marks on these two pieces, indicating that they were made in Paris about 1701 by Jean Baptiste Loir.

1703 a. (Plate XLIV, Fig. 3).

THE "THOMAS HARAN" CHALICE.

Inscribed: "Orate pro aia R P fris Thomæ Haran qui me fieri fecit pro Con^{ta} Sanctæ Crucis Sligoensis AD 1703."

Lent by Rev^d B. Quin, Laragh, Sligo, per John Smyth and Sons, Silversmiths, Dublin, 1902.

Deep bowl with almost straight sides, with non-everted rim, Baluster shaped stem and knop. The latter elongated oval with three cherubs' heads applied on the shoulder. The foot a hexagonal pyramidoid with incurved angle and outcurved base lines forming a hexafoil, resting on a shallow vertical member with a double

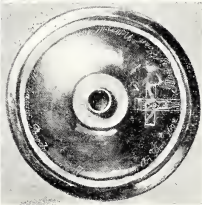
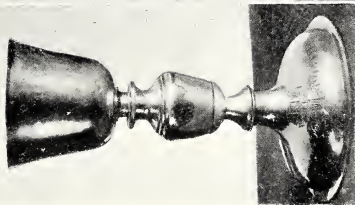


FIG. 1.
16980.
THE "JOHN NETTERVILLE"
CHALICE.



FIG. 2.
1701d.
THE "JOAN LE SEIGNEUR"
CHALICE.

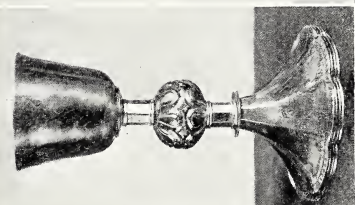


FIG. 3.
1715a.
THE "FALLOU-BODKIN"
CHALICE.

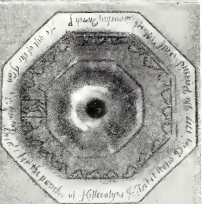
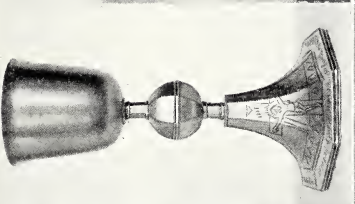


FIG. 4.
1717c.
THE "HON. THOS. BURKE"
CHALICE.

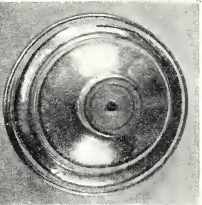


FIG. 5.
1717e.
THE "ELIZABETH WHITE"
CHALICE.

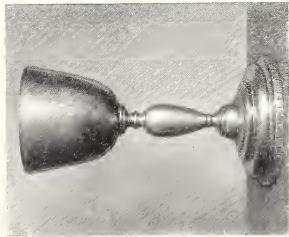


Fig. 1. 148B.
THE "ANDRONY NUGENT"
CHALICE.

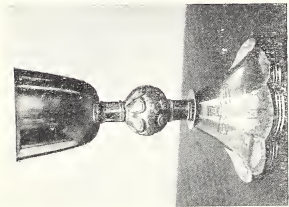


Fig. 2. 170B.
UNSCRIBED CHALICE.

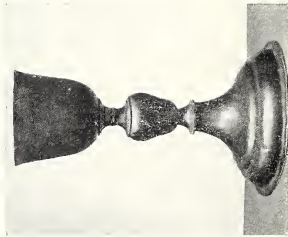


Fig. 4. 171B.
THE "PLUNKET-McDERMOT"
CHALICE.

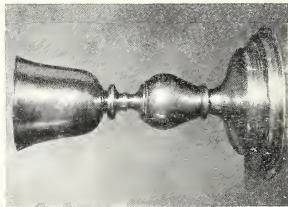


Fig. 5. 1714e.
THE "VALENTINE REVERS"
CHALICE.

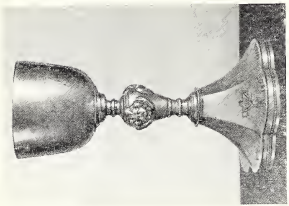


Fig. 3. 1703a.
THE "THOMAS HARAN"
CHALICE.

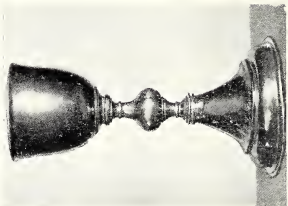


Fig. 6. 1716c.
THE "BERNARD McKIERNAN"
CHALICE.

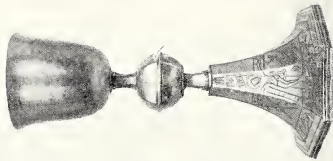


Fig. 7. 1717b.
THE "JAMES HEDYE"
CHALICE.

string running around it. The Crucifixion engraved on one facet of the foot and the inscription, as above, on the lower parts of the other five.

Height of chalice, $7\frac{1}{8}$ ins. Diam. of bowl, $2\frac{3}{4}$ ins. Width of foot, 4 ins.

The Dominican Convent of the Holy Cross, Sligo, was founded in 1252 by Maurice Fitzgerald, by whom both the Dominicans and Franciscans were brought to Ireland. *Vide Coleman's The Ancient Dominican Foundations in Ireland.*

1706 a.

THE "JOHN BARNEWALL" CHALICE.

Inscribed : "Rev. Joannes Barnewall Pastor de Ardbraken, 1706."

Noted in Cogan's *The Diocese of Meath*, Vol. II., p. 269, where it is stated that this chalice was in the parish of Ardbraccan or perhaps Allenstown when the writer officiated as curate there in the summer of 1857. The chalice was subsequently given by the Rev. Mr. Geoghegan to the late Richard Barnwall, Esq., of Bloomsbury, in exchange for a new one, Mr. Barnwall claiming relationship with the pious donor. Mr. Barnwall had also the "Patrick Everard" chalice (1637 a.) which was purchased for the National Museum, Dublin, at Christie's Salerooms, London, in 1926.

1707 a.

THE "SKERRETT-BLAKE" CHALICE.

Inscribed : "Pray for ye souls of Steeppe Skerrett & Marie Blake made this to Our Lady in ye West of Galloway Anno Dom. 1707."

In the Church of the Dominican Fathers, Galway.

Noted *J.R.S.A.I.*, XLIX (1919), p. 187.

1707 b. (Plate XLII, Fig. 2).

THE "F. M. KING" CHALICE.

Inscribed : "Ora pro dante F. M. King, O.P."

Lent by the Dominican Fathers, St. Saviour's, Dublin, per John Smyth and Sons, Silversmiths, Dublin.

Deep bowl with everted lip. Baluster stem and knop. The latter pear-shaped. The foot made up of a wide-spreading member circular in plan resting on a wide hexafoil base, the latter con-

sisting of a shallow moulded vertical member supported on a narrow plain flat member. The Crucifixion and the inscription, as above, are engraved on the upper surface of the hexafoil base. The inscription is repeated in capital letters on the opposite side.

Height of chalice, $9\frac{5}{8}$ ins. Diam. of bowl, $3\frac{3}{8}$ ins. Width of base, $6\frac{3}{8}$ ins.

1708 a.

THE "JOHN WALSH" CHALICE.

Inscribed : "Fr. Joannes Walsh, 1708."

In the Franciscan Friary, Galway in 1877.

Noted in Meehan's *Irish Franciscan Monasteries* (1877), p. 487 : *Memorials of the Dead*, Vol. I., p. 398.

1708 b. (Plate XLV, Fig. 1).

THE "LAURENCE PLUNKETT" CHALICE.

Inscribed : "Pr fr Lau^{ls} Plunkett Senior Prior Scrinensis Or^{dis} heremit St. Augus^t me feci[sic] fecit 1708."

In the Convent of the Hermits of St. Augustine, Orlagh, Co. Dublin. Lent per John Smyth & Sons, Silversmiths, Dublin, 1932.

Deep bowl with everted rim. Baluster stem and knop. The latter pear-shaped with three cherubs' heads on the upper part. Moulded octagonal base, engraved with the inscription as above, without the usual Crucifixion.

Height of chalice, 9 ins. Diam. of bowl, 3 ins. Width of base, $4\frac{3}{4}$ ins. It bears the Dublin hall marks with the mark of the maker, John Tuite.

At Skreen, Co. Meath, a Culdean foundation is said to have existed in early times, and it was called "Scrinium St. Columbae." Archdall in the *Monasticon Hibernicum* alleges that the old name arose from the fact that the shrine (*scrinium*) of St. Columba was brought thither in 875 from Great Britain to prevent its falling into the hands of the Danes. The Regular Canons of St. Augustine, it is believed, subsequently occupied the site, and these were superseded by a monastery of Hermits of St. Augustine, founded by the De Feipo family in 1341. Some fragments of this structure still exist near the ruins of the church. [See *The Parliamentary Gazetteer of Ireland*, Part VIII., p. 242.]

1709 a.

THE "PATRICK GIBIN" CHALICE.

Inscribed: "F. J. Patritius Gibin ord min strict obser me fieri fecit pro Conventu de Trim anno 1709."

In the Franciscan Convent, Merchants' Quay, Dublin.

Noted by Father Anthony, O.F.M. *Memorials of the Dead*, Vol. II., p. 184.

The Franciscan Friary, Trim, was founded in the thirteenth century by the Plunkets, lords of Fingal. It is believed that Henry VIII, and Queen Catherine may have contributed to its maintenance. *Vide Meehan's Irish Franciscan Monasteries* (1877), p. 93n.

1711 a.

THE "JOHN DE BURGH" (i) CHALICE.

Inscribed: "Fr Joannes de Burgo me procuravit pro Conventu FF Min de Kinalehan AD 1711."

In the Franciscan Friary, Lady Lane, Waterford in 1928.

Noted in Meehan's *Irish Franciscan Monasteries* (1877), p. 487. *J.R.S.A.I.*, Vol. LVIII., p. 35.

Kinalehan (Cmet ꝑeicm) Franciscan Friary ruins are beside the village of Abbey, a few miles north of Woodford, Co. Galway. The friary was founded by the de Burghs in the fourteenth century. It was burnt down during the Elizabethan wars by Sir Richard Bingham. Richard de Burgh, surnamed the Red, Earl of Clanrickarde, re-built the dormitory, early in the seventeenth century. Yet another Burke—Father Edmond, parish priest of Killreran—took an interest in the Friary, for in 1730 he bought a chalice "for the honour of God and use of the Convent of Kinalehin." See the 1730 a and 1718 g chalices.

1711 b. (Plate XLV, Fig. 2).

THE "PETER ROYNE" CHALICE.

Inscribed: "Orate pro Felici Statu Dñi Petri Royne et Familiae 1711."

Lent per John Smyth and Sons, Silversmiths, Dublin, 1911.

Deep bowl with slightly everted and thickened rim and a very small calyx of acanthus leaves. Baluster shaped stem and knop. The latter pear-shaped and having three cherubs' heads applied to the shoulder. The foot with eight facets moulded and fluted

resting on an octagonal base. The Crucifixion engraved on one of the facets, and the inscription, as above, running around on the other seven. A contemporary paten, engraved with the Sacred Monogram I.H.S. surmounted by a cross, accompanies this chalice. The chalice bears the Dublin hall-marks for 1708-10 and both it and the paten bear the mark of the maker, John Tuite.

Height of chalice, $9\frac{3}{4}$ ins. Diam. of bowl, $3\frac{1}{2}$ ins. Width of base $5\frac{3}{8}$ ins.. Diam. of paten, $4\frac{1}{8}$ ins.

1711 c. (Plate XLVI, Fig. 2).

THE "JOANNA MAINE *alias* BLUET" CHALICE.

Inscribed: "Orate pro D Joanna Maire als Bluet de Waterfordia
29 Juny 1711."

In the National Museum, Dublin, reg. no. 102-1914.

Figured and described in the *Journal of the Waterford Archaeological Society*, Vol. XVII (1914), p. 118.

This is an early 17th century "standing-cup" (wine-cup) converted to use as a chalice. Deep bowl with slightly everted rim. Tall slender baluster stem. Low conical foot. The bowl and the foot are engraved with acanthus leaf ornament. When it was being converted for use as a chalice a narrow flat member was added to the foot to increase the stability of the vessel and thus to minimise the risk of spilling the Sacred Species. Further to increase the stability of the vessel, the hollow under the foot was filled with molten lead. The eversion of the rim was probably carried out at the same time. It is of London make and is fully marked with (1) the leopard's head crowned; (2) the lion passant rampant; (3) the date letter for 1622-3, and (4) the maker's cipher "F" over "W." Very few English "standing-cups" have survived. There are two very similar to this one in the Victoria and Albert Museum, figured and described in the *Catalogue of English Silversmiths' Work* by W. W. Watts. Another, bearing the Norwich hall mark is figured in Jackson's *Illustrated History of English Plate*, and a similar cup with a "steeple" cover was exhibited at the Burlington Fine Arts Club Exhibition of 1901. Large numbers of them must have gone into the melting pot when the use of glass for wine vessels became general.

Accompanying this chalice is an 18th century paten, probably of Irish make, engraved on the convex surface with the Sacred Monogram—a cross above it and three nails underneath.

Height of chalice, $7\frac{3}{8}$ ins. Diam. of bowl, $2\frac{3}{8}$ ins., of foot 3 ins. Diam. of paten, $3\frac{1}{4}$ ins.

The inscription giving the name of the pious donor is engraved on the added flat member of the foot. The identity of the donor has not been established. Both her husband's family name and her own appear in the list of Sheriffs for the City of Waterford, Thomas Maine having held that office in 1631, and John Bluet in 1638. The latter, or one of the same name, was Mayor of Waterford in 1647.

1712 a.

THE "MARGARET BODKIN *alias* FALLON" CHALICE.

Inscribed: "Orate pro Dnā Margarite Bodkin als Fallon et propinquis ejus 1712."

In the Convent of Poor Clares, Galway in 1917.

Note supplied by Father Anthony, O.F.M. "Knob slightly ornamented. Panels (of foot) plain except one which has a representation of Crucifixion."

Height of chalice, $7\frac{1}{2}$ ins. Diam. of bowl, 3 ins. Width of octafoil base, $4\frac{1}{8}$ ins.

1712 b. (Plate XLIV, Fig. 4).

THE "PLUNKET—McDERMOT" CHALICE.

Inscribed: "Orate pro Animabus Augusteni Plunket et Carole McDermott."

Lent to the National Museum by Francis J. Bigger, M.R.I.A., in 1919.

Deep bowl with slightly everted thickened rim. Baluster shaped stem and knop; the latter pear-shaped. Dome shaped foot, resting on a narrow plain flat member, and engraved with three plain crosses on calvaries of two steps, and the inscription as above.

Height of chalice, $7\frac{3}{4}$ ins. Diam. of bowl, 3 ins., of base, $4\frac{5}{8}$ ins.

It has Dublin hall marks: (1) Harp crowned; (2) Date letter for 1712-14, and (3) Mark of the maker, ED surmounted by a bird—probably Edward Dowdall.

1713 a.

THE "PETER GOGHERTY" CHALICE.

Inscribed: "Ora pro anima [sic] Frs. Petri Gogherty, prioris Trimensis qui me fieri fecit 1713."

In Tullamore in 1874.

Noted in *The Diocese of Meath* (Vol. II., p. 548) by Rev. A. Cogan, who remarks "I am not able to determine whether the . . .

chalice belonged to the Franciscans or Dominicans. The title 'prior,' however, ought to decide for the Dominicans."

Note supplied by Charles McNeill, Vice-president R.S.A.I.

1713 b.

THE "KILANERIN" CHALICE.

In Kilanerin Chapel.

Noted in a newspaper cutting in Smyth's album. Killinierin (COILL AN IARANN, the wood of iron, i.e. showing red seam in the streams), Co. Wexford. Killeenaran, Co. Galway, on the extreme east shore of Galway Bay. It is not known to which of these two places this chalice belonged.

1713 c.

THE "DELAMAR—CRUISE" CHALICE.

Inscribed : " R. P. Fran. Delamar, S. Th. Dr. Prov. Dif et V.A.P. Fran. Cruise Guar. Dublin. F. Fratres pro Conv. Montisfernan 1713."

In Multifarnham in 1874. Noted in Cogan's *The Diocese of Meath*, Vol. III., p. 596n. : *Memorials of the Dead*, Vol. II., p. 232.

Note supplied by Charles McNeill, Vice-president R.S.A.I.

1713 d.

THE "LAURENCE AND ALICE NIHIL" CHALICE.

Inscribed : " Laurence and Alice Nihil Donors January 1st 1713."

In the Church of Saint Tola, Ruan (i.e. Disert Tola), Co. Clare (Diocese of Killaloe).

Information supplied by Mr. Dermot F. Gleeson, M.R.I.A., D.J.

1714 a.

THE "STAPLETON" CHALICE.

Inscribed : " Fr. Antonius Stapleton me fieri fecit ad usum Seraphicæ Religionis 1714," and under the foot " Fr. Antonius Stapleton me fieri fecit anno 1712."

In the Franciscan Convent, Merchants' Quay, Dublin.

Noted by Father Anthony, O.F.M.

1714 b.

THE "JAMES MADDEN" CHALICE.

Inscribed : " Orate pro Fr Jacobo Madden qui me fieri fecit pro Conventu de Millick Anno 1714."

Noted in Meehan's *Irish Franciscan Monasteries* (1877), p. 488 : *Memorials of the Dead*, Vol. I., p. 397.

Meelick is in Co. Galway, on the Shannon, two or three miles south-east of Eyrecourt. The Franciscan Friary was founded by Brazil O'Madden in 1497. (See *J.R.S.A.I.*, Vol. LVIII (1928), p. 32).

1714 c. (Plate XLV, Fig. 3, and Fig. 8 on p. 126).

THE "MARTIN—BODKIN" CHALICE.

Inscribed (under the foot) : " D : Georgius Martin et D : Elizabeth Bodkin me fieri fecerunt Galuæ Anno Do : 1714," and " Pertinet ad Monast Jesu et Mariæ O.P. Galviæ."

In the Convent of Dominican Nuns, Galway in 1928.

Noted in the *Journal R.S.A.I.*, Vol. LVIII., p. 36.

Deep bowl with everted rim. A moulded " string " runs around the middle, and from a little below it eight ribs in high relief run down to the lower part of the bowl. Above the string is engraved the inscription " CALICEM SALVTARIS ACCIPIAM ET NOMEN DOMINI INVOCABO." Ps. CXV., 13. Below it is a band of fine guilloche ornament. Between the ribs are leaf ornament in relief and floral ornament engraved. The stem octagonal in section, and constricted at two points above the knop and two underneath. The knop globular and chased with pseudo-Gothic ornament. The foot an octagonal pyramidoid with incurved angle lines and straight base lines. Two flat members, one plain, the other decorated with egg and dart ornament, complete the foot. The facets of the foot are all engraved : (1) On the front a representation of the Blessed Trinity—below, Our Lord on the cross with a background of ecclesiastical buildings ; above this a half-length bearded Figure wearing a tiara ; and above this a Dove with outstretched wings. On the facets at either side of this one are (2) the Blessed Virgin and (3) St. John standing facing the Crucifixion, the sun in glory above the former and the moon in crescent above the latter. On the back facet, opposite the Trinity, is (4) an angel supporting an elaborately designed monstrance containing the Sacred Host. On the other four facets are ornamental designs of flowers and birds.

Height of chalice, $10\frac{1}{4}$ ins. Diam. of bowl, $3\frac{5}{8}$ ins. Width of base, $5\frac{3}{8}$ ins. Weight, engraved under the foot, 23 : 02 : 00.

The pious donors were George Martin, of Cregans, Co. Clare and his wife, Elizabeth, daughter of John Bodkin, of Kiltrague, Co. Galway, whom he married in 1703.

1714 d.

THE "CATHERINE ROTHE *alias* ARCHDEKIN" CHALICE.

Inscribed : " Ex dono Catherinae Rothe alias Archdekin Parochiae S. Mariae Kilkenniensis Obiit 13^o Aprilis An. Dom. 1714 ora pro ea."

Noted in the *Journal R.S.A.I.*, Vol. XVII. (1885-6), p. 622 note : *Ossory Archaeological Society's Journal*, Vol. II., p. 488.

1714 e (Plate XLIV, Fig. 5).

THE "VALENTINE REVERS" CHALICE.

Inscribed : " Valentinos Reuers,"

Lent by Rev. J. McSwiney, C.C., St. Catherine's, Meath Street, Dublin, per John Smyth and Sons, Silversmiths, in 1917.

Deep bowl with everted rim. Baluster stem with pear-shaped knop. Moulded dome-shaped foot resting on a narrow plain flat member. A plain cross rising from a slightly raised calvary and the name above engraved on the upper part of the foot.

Height of chalice, 9 ins. Diam. of bowl, $3\frac{3}{8}$ ins., of base, $5\frac{5}{8}$ ins.

It bears Dublin hall marks : (1) Harp crowned ; (2) date letter, **X**, 1714-15, and (3) the mark of the maker, Thos. Bolton, "TB" in monogram surmounted by a crown, in an upright oblong shield with clipped corners.

1715 a. (Plate XLIII, Fig. 3).

THE "FALLON—BODKIN" (i) CHALICE.

Inscribed : " Pray for y^e souls of Anthony Fallon & Margret Bodkin his wife 1715."

Lent per John Smyth and Sons, Silversmiths, Dublin, 1907.

Deep bowl with slightly everted rim. The stem octagonal in section. Globular knop chased with pseudo Gothic ornament. The foot an octagonal pyramidoid with incurved angle and out-curved base lines, resting on a shallow moulded octafoil vertical member. The Crucifixion engraved on one of the facets of the foot, and at the lower part of each angle a fleur-de-lys, connected up all around by a narrow engraved band.

Height of chalice, $7\frac{1}{4}$ ins. Diam. of bowl, $2\frac{7}{8}$ ins. Width of foot, $4\frac{3}{8}$ ins.

This chalice is an *almost* exact fac-simile of the next one below—(1715 b).

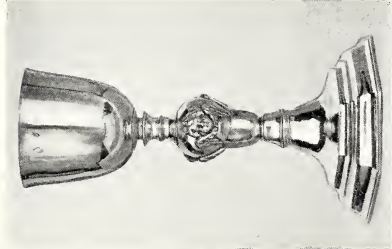


Fig. 1. 1708b.
THE "LAURENCE PLUNKETT"
CHALICE.

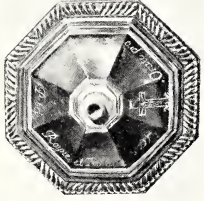
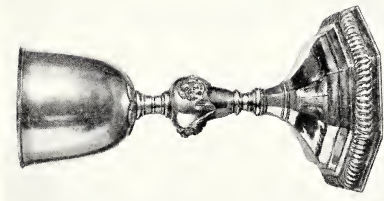


Fig. 2. 1711b.
THE "PETER ROYNE" CHALICE.

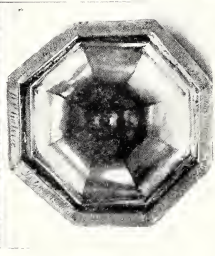
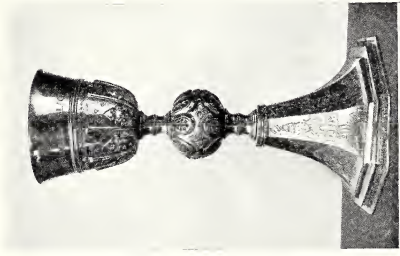


Fig. 3. 1714c.
THE "MARTIN — BODKIN"
CHALICE.

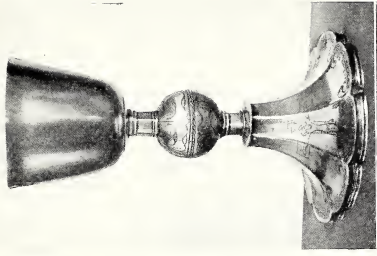


Fig. 4. 1715c.
THE "PETER FLANNERY"
CHALICE.

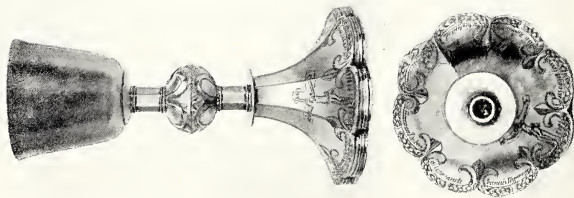


Fig. 1.
1701a.
THE "SUSANNA CARRICK *alias*
KIEREGAN" CHALICE.



Fig. 2.
1711c.
THE "JOANNA MAINE *alias*
BLUET" CHALICE.

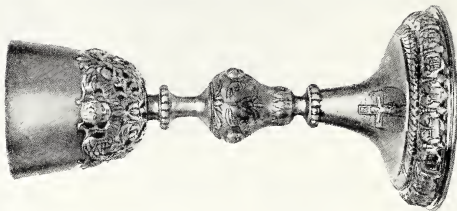


Fig. 3.
1715d.
UNSCRIPTION CHALICE.

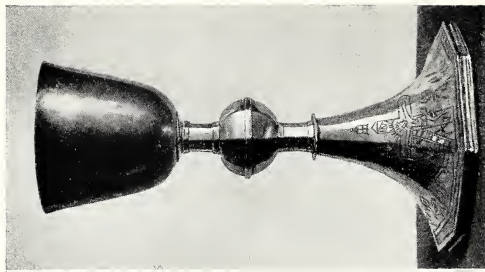


Fig. 4.
1717a.
THE "MAURICE FRAIN" CHALICE.

1715 b. (Plate XLII, Fig. 3).

THE "ANTHONY FALLON" (ii) CHALICE.

Inscribed : " Pray for y^e souls of Anthony Fallon & Margiet Bodkin his wife 1715."

Lent by Mother Prioress, Dominican Convent, Cabra, 1906.

Deep bowl with slightly everted rim. The stem octagonal in section. Globular knop chased with pseudo Gothic ornament. The foot an octagonal pyramidoid with incurved angle and out-curved base lines, resting on a shallow moulded octafoil vertical member. The Crucifixion engraved on one of the facets of the foot, and at the lower part of each angle a fleur-de-lys, connected up all around by a narrow engraved band.

Height of chalice, $7\frac{3}{8}$ ins. Diam. of bowl, $2\frac{7}{8}$ ins. Width of base, $4\frac{1}{4}$ ins.

This chalice is an *almost* exact fac-simile of the preceding one—(1715 a).

1715 c. (Plate XLV, Fig. 4).

THE "PETER FLANNERY" CHALICE.

Inscribed : " Ex Dono R D Petri Flann̄erij ad ppetuum usū Ecclesie de Kiltollagh ob : 23 Sept : 1715."

Lent per John Smyth and Sons, Silversmiths, Dublin, 1907.

Deep straight-sided cup. The stem hexagonal in section. Globular knop, engraved with conventional floral ornament and a narrow band of chevron ornament. The foot an octagonal pyramidoid with incurved angle and outcurved base lines, resting on a narrow moulded vertical member octafoil in outline. The Crucifixion engraved on one facet of the foot and at the lower part of each of the eight angles a fleur-de-lys, connected up all around by a narrow band of scale ornament and the inscription, as above.

Height of chalice, $8\frac{1}{4}$ ins. Diam. of bowl, $3\frac{1}{2}$ ins. Width of base, 5 ins.

Archdall's *Monasticon Hibernicum* states that a monastery for Franciscans of the Third Order was founded about 1441 at Kiltullagh, Co. Roscommon. There are two other Kiltullaghs in Co. Galway. It is not certain to which of these places the chalice belonged.

1715 d. (Plate XLVI, Fig. 3).

UNINSCRIBED CHALICE.

In the National Museum, Dublin, reg. no. 8.-1927. Was on loan in the Victoria and Albert Museum, London, in 1910.

Deep bowl, with slightly everted rim, seated in a calyx chased and pierced with winged cherubs' heads amid conventional foliage. Tall baluster stem with pear-shaped knop chased with winged cherubs' heads, swags and acanthus leaves. A beaded collar beneath the bowl and another beneath the knop. Dome-shaped foot, plain above except for a chased Crucifixion; the lower part chased and pierced with acanthus ornament.

There are two marks punched on the bowl: a fragment of a crown—perhaps of a crowned harp, and a date letter, not decipherable with certainty, but perhaps “D” (1715-16). It has also the maker's initials “PK”—probably Philip Kinnersly, a Dublin silversmith.

1716 a.

THE “JOHN GUZMAN” CHALICE.

Inscribed: “Joannes Guzman me fieri fecit pro Cont^a S^{te} Crucis de Sligo Anno 1716.”

Noted in Wood-Martin's *History of Sligo*—1691-1891, p. 129 n.: *Memorials of the Dead*, Vol. VIII.

1716 b.

THE “LYNCH-BLAKE” (i) CHALICE.

Inscribed: “Robertus Lynch Bart. et Catherina Lynch als: Blake uxor ejus me fieri fecerunt May ye 3rd anno 1716.”

Preserved at Carnacon Catholic Church (1928). Noted in the *Journal R.S.A.I.*, Vol. LVIII (1928), p. 36.

Sir Robert Lynch of Castle Carra, Co. Mayo, was the fourth baronet, and his wife Catherine, whom he married in 1683, was the daughter of Henry Blake of Lehinch, Co. Mayo, and Renvyle, Co. Galway. See chalice 1724 d.

1716 c. (Plate XLIV, Fig. 6).

THE “BERNARD MCKIERNAN” CHALICE.

Inscribed: “R : D : Bernard^s McKiernan me fieri fecit ano : 1716.”

Lent per John Smyth and Sons, Silversmiths, Dublin, 1919.

Deep bowl with slightly everted thickened rim. Baluster stem

The descriptions of the following Chalices :—

1717a (Plate XLVI Fig. 4), 1717b (Plate XLIV Fig. 7), 1717c (Plate XLIII Fig. 4), 1717d (Plate XLII Fig. 4), and 1717e (Plate XLIII Fig. 5)—will appear in the next instalment of the Supplement.

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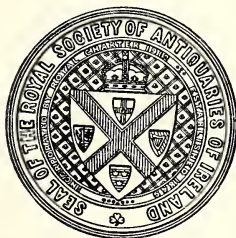
THE JOURNAL

OF THE

ROYAL SOCIETY OF ANTIQUARIES OF IRELAND

SERIES SEVEN. VOL. ELEVEN

VOL. LXXI



PART III

30 SEPTEMBER 1941

CONTENTS

	PAGE
LIAM PRICE, <i>Fellow</i> —Glencolumbkille, County Donegal, and its Early Christian Cross-Slabs (<i>Illustrated</i>)	71
THE REV. JOHN RYAN, S.J., <i>Fellow</i> —The Historical Content of the “Caithréim Ceallacháin Chaisil”	89
MARGARET E. DOBBS, <i>Fellow</i> —The Territory and People of Tethba (<i>continued</i>)	101
MISCELLANEA—Bronze Axe from the River Suck, Co. Galway (<i>Illustrated</i>), 111 —Discovery in Co. Tyrone, 112—Stone Head, Clannaphillip Church, Co. Cavan (<i>Illustrated</i>)	113
NOTICES OF BOOKS	113
REPORT OF COUNCIL, 1940	116

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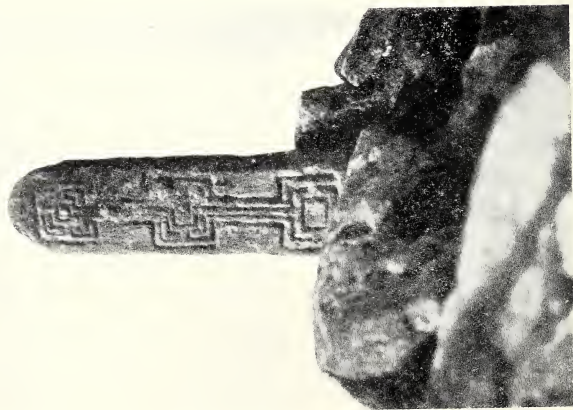
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(Formerly the Kilkenny Archaeological Association, and the Royal Historical
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East face.



West face.

GLENCOLUMBKILLE : CROSS-SLAB AT STRAID (GLEBE).

(Photographs reproduced by permission of Mr. T. H. Mason).

THE JOURNAL
OF
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FOR THE YEAR 1941

VOL. LXXI, PART III
(VOL. XI, SEVENTH SERIES)

GLENCOLUMBKILLE, COUNTY DONEGAL, AND ITS EARLY
CHRISTIAN CROSS-SLABS.

By LIAM PRICE, *Fellow*.

[Read 29 January, 1941].

GLENCOLUMBKILLE, at the extreme west of County Donegal, is one of the most remote places in Ireland. Even with the help of motor buses, the journey there is a long one, and you do not meet many tourists. The people are practically all Irish speakers: the land is poor and the farms small, but all the same it is thickly populated. In Teelin and Glencolumbkille and the surrounding district the Irish Folklore Commission has been collecting material for years, and the Director, Mr. Seamus Ó Duilearga, has many friends there.

There are as many ancient monuments in Glencolumbkille as in any other district of its size in Ireland. There is for instance a large group of prehistoric tombs, especially around Malinmore. One of the best known of them, the Clochanmore, is a horned cairn, of a rather complicated type, similar to the Creevykeel monument in Co. Sligo, which the Society visited two years ago, and probably a good deal later in date than the typical horned cairns of Cos. Antrim and Derry. A plan of it which was made

in 1864 by Sir Samuel Ferguson shows the condition it was in at that time ; since then it was largely restored by the Board of Works.¹

As well as the dolmens that are marked on the Ordnance Survey Map, there are others that have not yet been recorded. But I do not want to deal in any detail with the prehistoric monuments : the remains of the early Christian period are perhaps more interesting, especially the sculptured cross-slabs, which catch the visitor's eye at once. Most of these are connected with the pattern, or "turas," which is still performed in honour of St. Columcille, on the 9th of June ; but some of the stations and decorated crosses belong to the pattern of another saint. It is curious that these crosses have never been properly described.² Apart from the artistic merit of the designs, I believe that if they could be dated they would help us to learn something of the history of the Glen.

Traditions of St. Columcille are still remembered in Glencolumbkille, as anyone who asks questions about the crosses will find out. But I could not get all the information I wanted, so I went to the Folklore Commission, and Mr. Seán Ó Súilleabháin sent on my questions to the Commission's collector in Donegal, Mr. Seán Ó hEochaidh ; he obtained a full account, mostly from an old woman named Peigí Mhór ní Ghadhra, who lived in the village of Cloghan in the middle of the Glen.

Afterwards I looked up any historical references to Glencolumbkille, or Senglenn, "the old glen," as it used to be called ; there is not much information to be found, but I will give a short account of it after describing the monuments.

The cross-slabs mark a number of the stations in the pattern or "turas" of St. Columcille. O'Donovan referred to it in 1835, in the Donegal Ordnance Survey Letters : he says³ "Though the turas left by Columb in the old Glen is now condemned by the clergy, some of the natives go through it yet with reverence and solemnity, visiting each hallowed spot where Columb knelt or stood or left any of his sacred footsteps." But unfortunately he gave no exact description of the pattern.

¹ Borlase, *Dolmens of Ireland*, Vol. 1, p. 243 : Report of Commissioners for Public Works, 1886-7, Appendix F.

² Some of the drawings in the Report of the Commissioners for Public Works are reproduced in the account of the Society's visit to Glencolumbkille in September, 1890 : *Journal*, Vol. XXI (1890), pp. 260-6. Most of the crosses are listed by Crawford, *Journal*, Vol. XLII (1912), pp. 222-3.

³ p. 215.

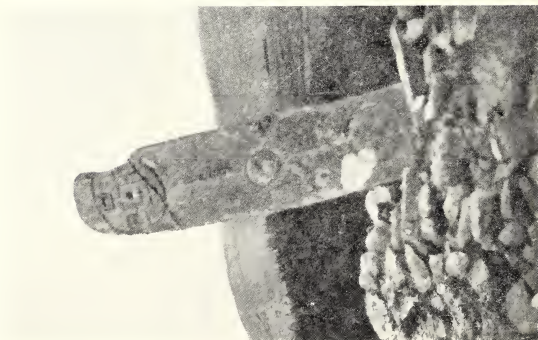


FIG. 1. FARRANMACBRIDE.
"CLO 'N AOINEACH."



GlENCOLUMBKILLE : CROSS-SLABS.

FIG. 2. CASHEL.



FIG. 3. STRAID (GLEBE).
IN THE CHURCHYARD.

The Report of the Commissioners for Public Works for the year 1886, after describing the work done for the preservation of the prehistoric monuments, goes on to describe the Penitential Stations. It says "The twelve stations in Glencolumbkille still attract the devotion of the people : each is marked with a cross with carefully designed interlaced work." It then gives a description and drawing of each station, enumerating 14 in all. Unfortunately both the drawings and the descriptions are rather inaccurate, and the order of the stations is given incorrectly. So I will give the description which Mr. Ó hEochaidh has sent to the Irish Folklore Commission. He has written a full account of the stations or carns in the order in which they should be followed. He says : "In order to walk the turas properly a person should have it almost finished when the cock crows the first time in the morning. This is hard because the turas is about three miles long—practically the length of the whole glen—and as well as that most of it has to be walked through mud and wet places.

"There are altogether 15 carns connected with the turas. Each one of these carns must be left on the right hand side when making the turas, and it is said that any person who does not do this does not make the turas at all.

"There is no special place now recognised for beginning the turas. People from every direction start at the carns which are nearest to them. But according to what Peigí Ní Ghadhra told me the following is the way in which the turas used to be made long ago.

1. "First carn. This is a small place like a Penal Church at the western gable of the Protestant Church. There is no carn here nor any standing stone, but a little stonework like a fence with a level top. A great many people omit this now and start at the second heap."

I examined these stones which Mr. Ó hEochaidh describes as a fence with a level top : that is what they look like, but they are in fact the remains of a prehistoric tomb ; you can see the chamber or part of it, and the remains of the forecourt or façade, facing towards the west. It actually forms part of the western wall of the graveyard. As this was an old graveyard dating back to the time when there was a monastery here, it seems remarkable to find that the church was built practically on the site of a prehistoric tomb.

2. Mr. Ó hEochaidh continues : "Second carn. This is a big stone which stands on the western side of the Protestant Church. There are marks on both sides of it. [Height 6', width 18" : Plate II].

3. "The third cairn is on the other side of Garbhros bridge, on the left-hand side as you approach Columcille's Bed. It is called Áit na nGlún, not Altnagloon as the O.S. map has it. There are three stones at the side of the cairn. After going round the cairn three times a person must pass these three stones round his body, in the name of the Father, Son and Holy Ghost. The three stones are seldom there at the one time, because some one of them is often taken away for the purpose of performing cures.

4. "The fourth cairn is the one on top of the height to the south west of Columcille's Chapel." This is a small cairn on the top of the hill with a slab 3 feet high in the middle of it. The slab has a plain Latin cross on it, but the design is very much worn by weathering and hard to see. Round the cairn there is a circular space about 40 feet across enclosed by a ring of large stones : this looks as if it might be the remains of some kind of prehistoric monument.

5. "The fifth cairn, round Columcille's Chapel" (there are really three cairns there). "A person must go round the chapel three times, and the third time one should enter the chapel, and lower oneself into Columcille's Bed, which is a big stone in the north east corner of the wall, and go three times round on the right hand side in the bed. In a window over the Bed in the Chapel are three stones. They are seldom found together, because there is hardly a place from here to America to which they are not sent" (for cures) "and often they are missing for six months. One of them is shaped like a cup, and is called Cloch na Súil : people say that when Columcille used to lie down in the Bed at night he used to lay this stone over his eyes to put him asleep. Before leaving the chapel, one must pass these three stones three times round the hands, the feet, and the head, in the name of the Father, the Son and the Holy Ghost.

6. "People go three times around each of the three cairns which are outside the chapel, and after leaving them, they go to the sixth cairn, which is a large stone called Leac na mBonn. This is at the eastern side of the three cairns which are at Columcille's Chapel. A few people call it Leac na hAtheuingne, or stone of the request. You stand on this stone, facing the west" (i.e., back towards the chapel), "and ask any request, and the request will be granted."

The chapel and the three cairns beside it stand, like the fourth cairn, in a circular enclosure, but here there is only a low bank like the bank of a rath. The large stone, Leac na mBonn, is outside this enclosure : it has the design of a cross in a circle (a "ringed



West face.



East face.

Glencolumbkille : Cross-slab at Drumroe.

(Photographs reproduced by permission of Mr. T. H. Mason).

cross-potent"—Crawford⁴) incised on its upper face. Leac na mBonn would appear to mean "the stone of the soles of the feet": presumably this has some reference to the custom of standing on it. It is written "Lacknamonn" on the Ordnance Survey map.

"Mullach na Croise is the name of the place where the Chapel is. After leaving Leac na mBonn, one has to go round the bottom of Mullach na Croise, leaving the Chapel and all the carns on the right-hand side, and go to the Well. About half way between the Chapel and the Well is Columcille's chair. There is no turas made here, but people sit there to rest." The chair is only a natural pile of stones.

7. St. Columcille's Well. "Everyone must bring three stones up the steep hill, and on reaching the well you must go round it three times on the right-hand side, and each time you go around a stone must be flung on the heap of stones round the well. After walking around the heap at the well three times, the water is drunk. People take a bottle of the well water home with them, and there is no place in the world that the water has not been sent to people to cure all diseases. After taking the water in the bottle, no stopper should be put into the bottle but one of the grass which is growing round the well. Relics of all kinds, rosary beads, crosses, pennies and medals, are left at the well."

8. The eighth carn. Garraidhe an Turais. "There are three carns here and one goes round each of them three times." Mr. Ó hEochaidh says he failed to discover why Garraidhe an Turais is so called. There is a wall (*claidhe*) round it, and he says that no one would touch the carns or the grass around them. Several people call it "Lios Cháigh" (? the holy fort or enclosure), but he got no explanation of the name. There is a cross-inscribed slab on each of the carns. They are all much weathered. Mr. Crawford describes the design on the centre one as a plain two-line Latin cross, 15 ins. long, and above this a plain Greek cross, 7 ins. long; the other two have plain Latin crosses on them.

9. The ninth carn. Clo 'n Aoineach (Plate III, Fig. 1).

"On the way between Garraidhe an Turais and Clo 'n Aoineach is a great stone lying on the path, something in the shape of a boat: it is called Aimir Ghlinne, and the old people had a lot of traditions about it. They said that if war ever came as far as Glencolumcille, no one would be left alive in the Glen but he who

⁴ *loc. cit.*, p. 223.

should be standing on this stone ; but that if this should occur the stone would burst and submerge the whole glen." (Aimir (ambor ?) seems to mean a trough or font, so that one would expect some story about water in connection with it).

The ninth station is in the townland of Farranmacbride, nearly a mile from Garrynthuras. There is a fine decorated slab standing in a cairn of stones at the side of the road : it is over 5 feet in height, and has a hole through the stone near the top. It is called Clo 'n Aoineach. Mr. Ó hEochaidh says : " I failed to discover the meaning of the name, but this is the sound as the people say it when speaking quickly. I suppose the first word is *clock* ; so one would infer from the traditions about the stone. After going round the cairn three times a person must put his back to the stone and say three times ' I renounce the Devil, the World and the Flesh.' Then people look through the hole in the stone. It is said that if a person is in a state of grace he will see a glimpse of heaven through it."

10, 11. The tenth and eleventh cairns are heaps of stones at the side of the road in the townland of Faugher (Fochair). " They are part of the turas, and it is necessary to go around them the same as the other heaps." There is a very much weathered cross-slab on the tenth cairn.

12. The twelfth cairn is on the right-hand side of the road, opposite the last two, in the townland of Drumroe. Here there is a very fine cross-slab (5 ft. 3 ins. high), decorated on both sides (Plate IV).

" It is said that this is the place where the demons turned on Columcille, and consequently the old people seldom called the townland Druim Ruadh : Baile na nDeamhan was the name all the old people called it."

13. The thirteenth cairn is in the townland of Ganniv (Gainneamh), in front of the Guards' Barracks. There is a large slab on the cairn, with a fine cross cut on it ; the lines are deeply incised (Fig. 1). More than half the design is hidden, as the slab is set in the ground and has stones around it ; but I was able to see most of the design.

14. The fourteenth cairn is in the townland of Cashel (Plate III, Fig. 2, and fig. 2, 1), between the school and the river. There is a cross-slab, 3½ feet high, set in it, with a well cut design.

15. The fifteenth station (Plate III, Fig. 3). " The two stones

are in the Catholic side of the Protestant graveyard. Here the turas ends. Of this I am certain, no other stone or earn in the Glen has anything to do with the turas of Columcille."

There are, however, other cross-slabs and Christian antiquities in Glencolumbkille, and Mr. Ó hEochaidh gives some account of them, but he says it is difficult to get many traditions about them.

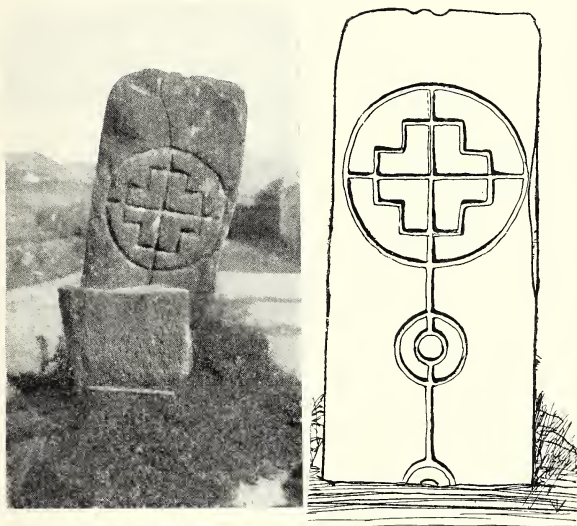


FIG. 1. GLENCOLUMBKILLE: CROSS-SLAB AT GANNIV.

Turas Fánaid (the pattern of St. Fanad). "This turas is in the townland of Kilaned (Cill Fhanaid). It is not very important, and few make the turas at all except people living in the towns nearby. They pay a visit to the well, but there is no special day laid out for the walking of the turas, and not even the oldest man in the district (Hugh MacGinley, aged 85) can remember if there

was such a day at any time. Mr. Ó hEochaidh does not record anything more about this turas.

There are several antiquities in the townland of Kilaned : one is St. Fanad's cell, which appeared to me to be a primitive oratory, of the type you get in the west and south-west. It is very small, and one side of it is a large rock. The man who lives in the house near it said his house was supposed to be built on a graveyard, and he pointed to a slab in front of the house which he said was supposed to be a gravestone. Near the house is St. Fanad's well, and not far away I saw a bullán stone, which the man called *ambar* (as far as I could hear the word : I suppose the word is the same as that which Mr. Ó hEochaidh records as being used for the big stone, Aimir Ghlinne). Crawford mentions⁵ a broken slab, which I did not see : he says that incised on it is a three-lined cross, 18 ins. long, with triquetra ends. At a little distance to the west is another well called St. Conall's well.⁶

In the townland of Doonalt (Dun Allt), about half a mile from the village of Kilaned, there is a cross-slab, 3 ft. 6 ins. high, with a rather elaborate design (Fig. 2, 2). There is no tradition that this cross had any connection with any of the "patterns" of Glencolumbkille.

TURAS CONAILL.

Near the village of Cloghan, on the by-road which leads to it from Drumroe, there is a cross-slab (not recorded by Crawford) standing in the middle of the road. It is in the townland of Drum. It is a flat slab, about 5 feet high, with a Greek cross in a circle cut on it at the top (Fig. 2, 3). The incised lines are very shallow ; there are more lines below the circle, but they are almost completely worn away.

Mr. Ó hEochaidh says that this stone forms part of a pattern called Turas Conaill. There is another stone at the top of the hill in Drum townland : it is carved with a small cross with equal arms each with a bar at the end ✚. This stone is a couple of hundred yards above an old church ruin called Cill an Spáinnigh, the church of the Spaniard, which is in the townland of Cloghan, near the boundary between Cloghan and Faugher. A third stone is on the land of a Mr. Fuller, between Drum and Kinnakillew (Ceann na Coilleadh), at a place called Bun na nDrungán : this stone is lying on the ground and nearly covered by grass. There

⁵ *loc. cit.*, p. 222.

⁶ The Holy Wells of Donegal, by Henry Morris : *Béalóideas*, Vol. VI (1936), p. 150.

is a well in the townland of Cloghan, called St. Conall's well : it is near the house of Charlie Haughey, and in Haughey's garden there is another cross-inscribed stone, but Mr. Ó hEochaidh could get no account to show which turas it belonged to. He says : " According to tradition it was usual long ago to start Turas Conaill at Cill an Spáinnigh. Then they used to go up Drum to the stone standing there, and go around it three times. From there one went on to Bun na nDrungán and round this stone three times. Then one went on to Fochair and went round the stone standing in the centre of the road. The turas ended at the church of the Spaniard, and after making the turas people usually went to the well in Clochan and took some of the water. I heard from Sean Gillespie, aged 65, of Kinnakillew, that in his father's time people used to start the turas at the well, and finish it at Cill an Spáinnigh.

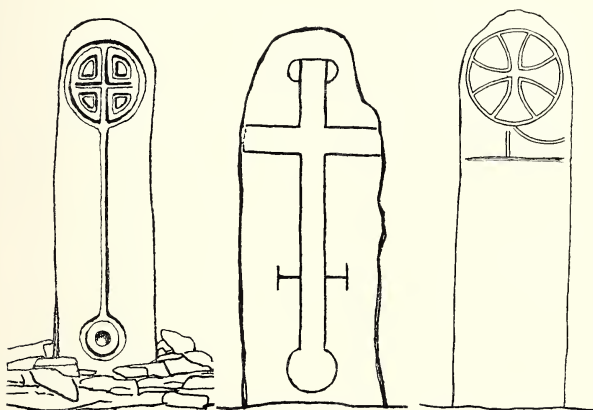


FIG. 2. GLENCOLUMBKILLE : CROSS-SLABS.

1. CASHEL.

2. DOONALT.

3. DRUM.

"The people have a lot of traditions about the miraculous powers of the well." A story is told that it was desecrated and dried up,

and that the water was brought back by a priest named Father MacDermott.

Cill an Spáinnigh is near the boundary between Cloghan and Faugher. The ruin is about 22 yards long and 6 yards wide. As to the name, the Church of the Spaniard,⁷ Mr. Ó hEochaidh records a folktale about a man from Spain who was put ashore dying of fever near Rathlin O'Byrne Island: a priest found him and anointed him before he died, and he gave the priest a belt with gold pieces in it and told him to build churches with the money. The people say that two churches, one here and one in Kilcar parish, were built with this money. Mr. Ó hEochaidh says: "I know the two churches very well, and in my opinion I would say that the church at Cloghan was built a long time before the one in Kilcar. It looks a lot older anyway."

The foregoing account includes practically all the early Christian remains in the Glen. As regards the history of the place, there is not much information available about Glencolumbkille. I have looked up the historical references as fully as I could, and the first mention of Glencolumbkille appears to be in the Annals of Loch Cé, at the year 1530, where it is stated that the Coarb of Columcille in Glenn-Cille, Donn Mac Niallusaigh, died. The Editor, W. M. Hennessy, says in a note that Glenn-Cille is for Glenn-Coluim-Cille: this is no doubt correct, for other records show that the coarbs belonged to a family called McEneilis.

We have thus no early historical records about Glencolumbkille. It is not mentioned at all in Adamnán's Life of St. Columba (Columcille), which is one of our oldest historical manuscripts, written about 685. Adamnán, who died in 704, was the ninth Abbot of Iona, St. Columba's most famous monastic foundation. We have another early life of St. Columba preserved in the Book of Lismore⁸: it does not mention Glencolumbkille either.

The oldest account that we have of the place is contained in the Life of Columcille which was compiled by Manus O'Donnell in 1532.⁹ He used all the written sources that were available at the time, but as well as books he drew on popular legends for

⁷ It seems possible that the name is not really *Cill a' Spáinnigh*, but *Cill Easbuigh Fhánaidh*, i.e., Bishop Fanad's church. The real meaning of the name once forgotten, the folk-tale would have come into being to explain the supposed meaning, as often happens.

⁸ Printed by Stokes, *Anecdota Oxoniensia*, 1890.

⁹ Edited and translated by O'Kelleher and Schoepperle, in *University of Illinois Bulletin*, Vol. XV, No. 48, July 29, 1918.

his material. It was from local tradition that he wrote down the account of Columcille's fight with the demons in Senglenn, or Glencolumbkille. It is a long paragraph, but important, and especially interesting because it agrees so closely with the traditions that are still current in the glen. Before reading it, however, I may as well mention the other items of information preserved in our records: they are very few.

An entry in the Papal Registers for the year 1538¹⁰ records that the parish or union of Glencolumbkille was unduly held by Edmund Magelasa, and orders it and two other unions to be conferred on Cormac O Gallcobair, Canon of Raphoe.

In 1590, the Four Masters record, a battle took place between the followers of Hugh Roe O'Donnell (then in captivity) and his half-brother, Donnell O'Donnell. The latter was defeated at Derrylahan near Glencolumbkille, close to the harbour of Teelin.

In a long Inquisition dealing with the whole of Donegal County, taken in the year 1609,¹¹ it is stated that the parish of Clancollumkille containing 5 quarters was all termon (that is, church) land: "and that William oge McEneilis is both corbe and herenagh of the one moiety thereof, and Neale McEneilis is corbe of the other moiety; and further that in former times there was only one corbe of the whole lands, but that upon discontent conceived by one of the sept for that he was not named corbe, he adhered to O'Donnell, and by his power was made corbe to the moiety thereof." The jurors also found that one half of the royalty of the fishing of Teelin belonged to Neale McEneilis, the other half belonging to the MacSwineys.

An entry in the Patent Rolls of James I for the year 1603¹² says that the 5 quarters of Clancollumkille, and the fishing of the bay or port called Teelin in McSweeney Banagh's country, had been the property of the late Monastery or House of Canons of Collumkille of Derry.

This was the old monastery founded at Derry, according to tradition, by St. Columba, which adopted the rule of the Augustinian Canons, or Canons Regular, in the 13th century.¹³

The Down Survey gives the names of some of the townlands in "Glancolankill" parish, with their areas, and states that they were Church land.

¹⁰ De Annatis Hiberniae: Vol. I (Ulster) (Dundalk, 1909). Diocese of Raphoe, Appendix, p. 285.

¹¹ Calendar of the Patent Rolls of James I, p. 382.

¹² *ibid.*, p. 8.

¹³ *Ulster Journal of Archaeology*, I, i, 189: *J.R.S.A.I.* XXXII (1902), p. 259.

The only other early document that I know of in which Glencolumbkille is mentioned is a manuscript, preserved in the Bodleian Library, containing Irish poems some of which are supposed to have been written by Columcille. Kuno Meyer examined this manuscript,¹⁴ and copied a good deal of it. He says in his opinion it is a fifteenth century manuscript. Some of the poems may be as old as the 9th or 10th century, but the majority are later. One of the poems that mentions Glencolumbkille, or Senglenn, has been printed : it is written in early modern Irish, and was composed perhaps in the 15th century. It speaks of Senglenn Coluim, the old glen of Colum, and of the old glen named from Colum. "Na saruigbtear Seinglenn, aitreb na lec nime"—"the old glen will not be harmed, the place of the slabs of heaven." Columcille says that the nobles of the kin of Conall are under his protection ; he speaks of "my monks," and says : "the dues of Teelin shall belong to my successor." It also refers to the legends about the fight with the demons : "God has listened, expelling the demons" ; and "Woe to him against whom my holy bell is struck." This poem does not add anything to what we know of the Glen from other sources. Another poem, which unfortunately has not been printed, calls the place Glenn Ghairste : this word perhaps only means rough or forbidding.

Now let me quote the story of Columcille's fight with the demons, as told by Manus O'Donnell in 1532.

Betha Coluimb Chille : page 131 of the translation. When Padraic had banished and driven away the evil spirits from Cruachan Aigle that is today called Cruach Padraic, there went a throng of them to the place that is now called Senglenn Colaimcille in the region of the clan of Conall Gulban to the north. And they were in that place from the time of Padraic to the time of Columcille. And they raised a fog about them there, so that none might see the part of the land that lay beneath that fog. And of the river that formeth a boundary to the north they made a fiery stream so that none of all might go across it. And whoso should touch of that stream little or much, he should die straightway.

And angels of God revealed this thing to Columcille. And he went with many others of the saints to drive away the demons and banish them out of that place. And they made a stay beside the fiery stream we have aforementioned. And they had not been long there when the Devil hurled a holly rod out of the fog across the stream. And it killed An Cere, Columcille's varlet, with that cast, so that Srath na Circe is the name of that stream thenceforth.

Thereat Columcille waxed exceeding wroth and he seized that same javelin, and hurled it across the stream. And the land was yielded to him for the space the javelin went into the fog, for the fog fled before that cast of Columcille's.

And that javelin grew in the place whereas it struck the ground that

¹⁴ Ériu V, pp. 7-14 : Zeitschrift für Celtische Philologie, XII (1918), p. 387.

time, so that today it is a fresh holly-tree, and it hath not withered from that time till now, and thus it shall be till Doomsday.

Then Columcille blessed that stream, and its venom and enchantment departed therefrom. And he crossed it. And an angel brought him a round green stone, and bade him cast it at the demons, and they should flee before it, and the fog also. And the angel bade him throw his bell Dub Duaibsech at them in like wise. And Columcille did as the angel commanded him, so that the whole land was yielded to him from the fog. And the demons fled before him to a rock out in the great sea opposite the western headland of that region. And Columcille cast at them that stone that the angel had given him, and his bell Dub Duaibsech. And he bade the demons go into the sea through the rock whereas they were, and be in the form of fish forever, and to do no deviltry against any thenceforth. And by reason of the word of Columcille they must needs do that. And a man having on his armour might go through the hole they made in the stone, when they went through it into the sea. And lest folk should eat them, Columcille left a mark on them passing every other fish, to wit, that they should be blind of an eye and red. And fishers oft take them today, and they do naught to them when they perceive them, save to cast them again into the sea.

Then required Columcille of God to give back to him his bell and stone from the sea. And lo, he beheld them coming toward him in the likeness of a glow of fire, and they fell to the ground fast by him.

And Columcille blessed that land whence he had banished the evil spirits. And he bestowed thereon the right of sanctuary from that time. And he left the stone as a chief treasure to do marvels and miracles. And in the place where the bell fell, it sank deep in the earth, and it left its clapper there. And Columcille said the bell was none the worse without the clapper. And he charged them, if any man should do d'shonor to the sanctuary, to put the bell in the hole where it had left its clapper, as a token of a curse upon him, and that man should not live out his year. And this hath oft been proved.

Mr. Ó hEochaidh's account shows that practically the whole of this tradition is still known to the people of the glen. Here are the main points of the story as he got it locally.

St. Patrick never came to Glencolumbkille, and there were so many demons there that the whole place was dark and a magic fog floated over it; and no person was able to cross the Glinne river. An angel told Columcille to go and banish the demons, and he and his followers set out. They halted at the far side of the river, and the demons threw their holly spears at them, and killed Cearc; from this the place is named Srath na Circe, and the spear became a holly tree which is growing there still. (Note that in the old story it was when Columcille threw the spear back that it became a tree). Columcille then tried to cross the river; he saw an angel standing beside him, and the angel gave him a blue pointed stone. Columcille flung the stone through the fog, and it drove the demons before it till it put them into the wild barren rocky place called Screig na nDeamhan, which is on the rocky cliffs west of Columcille's chapel, jutting out over the sea in Ceann Glinne, a short distance north of Sceilp Una (Skelpoonagh Bay). Columcille struck the Screig with the stone and with his bell called Dubh Duaibhseach and made a gap in it through which

he drove the demons. A version of the story given by one of the school children says that the demons ran into the sea, and they are like *liabháin* (sunfish) in the sea. Columcille prayed to God to send him back the bell and the stone, and they came back flying through the air. When the bell fell, it sank right down into the ground, and the tongue was lost. The place where it fell is called Poll a' chluig. The Saint ordered that the tongue should never be put back into the bell, and it never was. Peigí ní Ghadhra said the tongue was found a number of years ago, but she could not tell who found it. Others say that a Protestant who was digging near Poll a' chluig found it, and gave it to a blacksmith to work on: the blacksmith did this and before morning he was insane.

O'Donnell tells how Columcille ordered that if anyone dishonoured his sanctuary, the bell should be placed in the hole as a curse against him. This is not in any of the local versions.

Fionn Mac Cumhaill prophesied that Columcille should come to the Glen and bless it, and that it should be a sanctuary thereafter. This story is in O'Donnell's *Life of the Saint*, and it was given in much the same form to Mr. Ó hEochaidh by the local people.

The people of Glencolumbkille did not get these stories from Manus O'Donnell's book. O'Donnell wrote them down from popular tradition at the time, and popular tradition has preserved them up to the present day in this out of the way corner of the country, from which the seanchaidhe has not yet disappeared. At the same time it seems surprising that all the details correspond so exactly. I think O'Donnell's work must have been familiar to educated people in the past, and that in that way the written story helped to keep the tradition in a definite form.

Can we draw any conclusions from all this? It is clear at any rate that there was a monastery in Glencolumbkille, which was in existence in pre-Norman times. We can be fairly sure of this from the fact that the coarb of Glencolumbkille is mentioned more than once. Then the cross-slabs which form the stations of the pattern or "turas" provide further evidence. Stokes, who wrote the *Life of George Petrie*, says of Glencolumbkille¹⁵ that these cross-slabs mark the stations established by the Dominican Friars. No doubt this is based on some observation of Petrie's; but in fact (so far as I can discover) the Dominicans

¹⁵ at p. 387.

had nothing to do with the Glen. As we have seen, the parish was the property of the Augustinian Canons of Derry ; their house was the successor of the Monastery founded at Derry by St. Columba, and it is far more likely that the stations at Glencolumbkille date from the time when the Glen was the seat of an Irish monastic community, and that they were organised in commemoration of its patron saint.

It seems curious to find patterns in honour of different saints in the same glen. Turas Fánaid in Kilaned is quite separate from the others. It might perhaps be said that it was an imitation on a small scale of the more famous Turas Coluimcille. Notice however that the little oratory called St. Fanad's Cell seems to be the oldest Christian building remaining in the Glen ; and the name Cashel, which is that of the townland adjoining Kilaned, shows that there must have been a fort or a residence of importance there, though it has now quite disappeared. The third pattern, Turas Conaill, is quite near the path which the pilgrims walk when performing Columcille's turas. How did it come about that there were patterns in honour of two different saints so close together ? One can only guess at the answer. Might it not be, however, that the smaller patterns marked the remains of older monastic settlements, and that the crosses of Turas Conaill originally indicated the boundaries of the termon lands around the church ? The custom of performing a " turas " around them may have been introduced at a later period.

I do not think it is known how these patterns originated ; but I suggest that just as the lives of the Saints were written by monks for the edification of the monastic community, so the pattern was instituted by monks for the edification of the ordinary public : it was a realistic way of teaching the incidents of the Saint's life to the people, whom the written lives could not reach. The places which they visited in the pattern were supposed to be connected with important events of the patron's life, including visions, miracles, etc.

The formal composition of lives of the saints does not appear to belong to the early period of Irish monasticism. Our authorities are extremely cautious in this matter of dating ; but, though the lives certainly contain primitive material, the general opinion seems to be that they were not written before the tenth century or thereabouts. So if the idea of the pattern developed as a result of the composition of the lives, the patterns were not of primitive origin : we might say that they probably did not become common until the Irish monasteries were organised somewhat on the lines of the regular monastic orders. At any rate they would not have

originated earlier than the time of the early Scandinavian invasions. The pattern therefore does not date back to the early period of the monastic settlement in the Glen.

It may be a help to consider an interesting detail of the story of Columcille. The two weapons he used against the demons were the stone which the angel gave him, and his bell, called Dubh Duaibhseach. He threw them at the demons, and the demons fled before him and were driven through the rock into the sea. He then prayed God to give him back his bell and stone, and they came back through the air, and the bell made a deep hole in the ground where it fell. The Saint then bestowed the right of sanctuary on the Glen, and directed that if any man should dishonour the sanctuary, they should put the bell in the hole as a curse against him. Now there is a place in the Glen which is still called Poll a' Chluig, the hole of the bell, obviously referring to this story. O'Donovan, writing in 1839,¹⁶ said the hole which the bell made in falling was still shown, and that it was then a prominent feature of the "turas." But he did not say where the place was. Last August when I asked about Poll a' Chluig, the people I asked could not locate it. And when we got Mr. Ó hEochaidh's account, he did not say where it was either. He said: "It is difficult to get many traditions about Poll a' Chluig, but there are a great many people in the district who say they know where it is." We wrote and asked him where the place is, but he had left the district: so he wrote to a friend, who made enquiries, and replied that the old people said it was at Drumroe near the decorated cross which is on the twelfth cairn. But if this was supposed to be the place where the bell fell, that does not seem to agree with the other story about Drumroe, that it was there that the demons turned on Columcille.

There is no hole in the ground to be seen at Drumroe. But there is a deep hole, like a well, just where the "turas" starts: it is the entrance to a souterrain, which is just in front of the door of the church, in the old graveyard (Plate V, Fig. 1). I was told that this was found accidentally, when a grave was being dug. If this is correct, the site might have been forgotten; in any case, the fact that this souterrain is right at the door of the Protestant church would probably cause some reluctance about associating it with St. Columcille and his turas.

The place for commencing the turas is at the west wall of the graveyard, but I would suggest that it used to begin at this souterrain.

¹⁶ Donegal O.S. Letters, p. 213.

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FIG. 1. GLENCOLUMBKILLE : INTERIOR OF SOUTERRAIN, SHOWING DOORWAY INTO PASSAGE.



FIG. 2. GLENCOLUMBKILLE : ST. COLUMCILLE'S CHAPEL FROM THE NORTH-WEST : ON THE RIGHT, THE CAIRN WHICH FORMS THE FOURTH STATION.

rain, which is only a few yards away, and that the souterrain is Poll a' Chluig. The last station is at the other end of the graveyard. There cannot be much doubt that this graveyard was the site of the church of the old monastic community.

When we find an old graveyard with a souterrain in it, we may conclude, I think, that the souterrain served the same purpose as the round towers elsewhere, that is, a refuge to which relics could be brought in times of danger. The story that the bell was to be put into the hole in the ground as a curse against those who violated the sanctuary sounds like an echo from the time when ehureh relics were in danger. This fits in well with my suggestion that the souterrain was the place where the saint's bell was said to have sunk into the ground, and where it was to be put again when the need arose.

We cannot of course tell whether the ehurch was built at the same time as the souterrain or not; but the souterrain is hardly likely to be older than the 9th or 10th century, the time when the Scandinavian raids were taking place. There is an incised design on one of its roofing stones¹⁷ which looks to me very like the designs on some of the cross-slabs. The builders may quite well have used a convenient slab, just as they used Ogham stones elsewhere. If this stone was a cross-slab, then some at any rate of the slabs were in existence before the souterrain was built.

All this does not offer much material for the history of the Glen, but as mere conjecture I suggest it may have been somewhat as follows. There were primitive Christian communities here, not connected with St. Columba. These may have been destroyed by Scandinavian raiders. Later monks of the Columban order settled in the Glen, perhaps sometime in the 9th century, after the headquarters of the Order had been transferred from Iona to Kells. They built a church on a new site, perhaps destroying in the process the pagan tomb the remains of which still exist; and they constructed a souterrain beside this church for the protection of the relics they had with them, one of which was the bell called Dubh Duaibhseach. Later they instituted the Turas Columcille. Perhaps they took existing traditions and made Columcille the central figure in them instead of some less important saint; for the ruins around Columcille's Bed look like the buildings of a primitive monastery (Plate V, Fig. 2), and the story of the fight with the demons might be a way of telling of the efforts of these early missionaries to convert the pagan inhabitants, who, as the

¹⁷ Illustrated in the *Journal*, Vol. XXI (1890), p. 266.

great number of prehistoric tombs show, must have been long settled in the Glen.

As to the cross-slabs, it would require someone more expert than myself to date them, or to say whether they all belong to the same period or not. The key pattern, which appears on the most striking of them, does not seem to be common on Irish cross-slabs. At Inishmurray, for example, which is not very far away from Glencolumbkille, you do not find the key pattern on the cross-slabs, which mark the round of stations, and which are supposed to be early. A pattern very like that on the Ganniv slab is shown in a painting of St. MacDara's Island, four miles south-west of Carna, in Co. Galway¹⁸; and on Caher Island, which is west of Louisburgh, in Co. Mayo, there is a slab the shape of which somewhat recalls the designs at Straid and Drumroe;¹⁹ but it is not really similar. I would only say that the Glencolumbkille slabs seem to be well worth further study.

¹⁸ But photographs of the stone do not show the design.

¹⁹ See *J.R.S.A.I.*, XLIII (1913), 152: *ibid.* XXX (1900), 363.

I should like to acknowledge my obligation to Mr. Ó hEochaidh, who recorded the traditions of the Turas Coluimcille very fully in Irish: his MS. is preserved in the Irish Folklore Commission's collections. Mr. Seán Ó Súilleabháin, Archivist to the Commission, translated the portions which I have quoted above, and both he and the Director, Mr Seamus Ó Duilearga, have given me every help in the preparation of this paper.

THE HISTORICAL CONTENT OF THE "CAITHRÉIM CEALLACHÁIN CHAISIL."

By The REV. JOHN RYAN, S.J., M.A., D.LITT., *Fellow.*

THE tract called "Caithréim Ceallacháin Chaisil," the triumphal military career of Ceallachán, King of Cashel, was published by Alexander Bugge, Professor in the University of Oslo (then called Christiania), in 1905. He chose very properly as the basis of his edition the oldest copy of the original text now extant, that found in the 15th century MS. known as the Book of Lismore. This text happens to be rather imperfect, for not only does it end abruptly, without the final paragraph, but it limits the quotation of many of the interlarded poems to the first lines. There are, however, other versions of the original in later MSS., and from these Professor Bugge was able to supply all that was lacking in the Lismore copy. The language is in part much older than the 15th century. Professor Bugge judged from the early mediaeval verbal forms and from the infixed and suffixed pronouns, that the tract was composed about the same time as the *Cogadh Gaedhel re Gallaib*. He thought also that O'Donovan and O'Curry were wrong in treating the tale as no more than semi-historical. According to him "the saga of Ceallachán of Cashel must be historical like 'The War of the Gaedhel with the Gaill.' It cannot be the fabrication of an Irish author of the 12th or 13th century." He was prepared to admit that it was not a complete record of Ceallachán's life (p. XIII). The omission of the shadier incidents in the king's career is explained, Bugge contends, by the fact that the original author was a Kerryman, who could not bear to say anything unflattering of a fellow-Kerryman (p. XIII). Indeed the whole purpose of the *Caithréim* is to extol "the Eoganacht of Kerry, to which race Ceallachán belonged" (p. XIV), as a counterblast to the propaganda made for Brian Boruma and the Dál Chais in the "Cogadh Gaedhel re Gallaib" (p. XIV). He suggested, therefore, an intimate connection in time and motive—as there undoubtedly was a marked similarity in literary style—between the two tracts (pp. XVI-XVIII).

On two of these points the only comment called for is a tribute to Professor Bugge's perspicacity. His judgment that the *Caithréim* was written as an answer to the *Cogadh*, in other words, as a *riposte* of the McCarthys and their kin to the O'Briens and their kin, appears to be generally sound. His observation, again, that both treatises were of the same *genre* and probably composed about the same period has been confirmed indirectly by the more recent teaching of Thurneysen. In "Die Irische Helden- und Koenigsage" (pp. 33, 113-5, 364, 473) that great scholar drew attention to the creation of a new prose style in Irish, probably in the 11th century, and its popularization by the writer of the Book of Leinster version of the *Táin*, probably in the first quarter of the 12th century. Its chief features are bombastic striving after effect and the needless multiplication of adjectives. Now the *Cogadh Gaedhel re Gallaib* and the *Caithréim Ceallacháin* are composed in this style. Another treatise that belongs to the same period is the *Togail Trói* 'Capture of Troy,' an Irish translation of the work of Dares Phrygius. The view has been propounded that the *Cogadh* is younger in date than the *Togail Trói* (Bugge, p. XVI, Goedheer, Irish and Norse Traditions about the Battle of Clontarf, p. 12), and depends for some comparisons and phrases on the latter work. Using the same line of argument the view might be defended that the *Caithréim* was composed before the *Cogadh*, for the former shows no knowledge of the *Togail Trói*, and is less prone to extravagance than the *Cogadh* in its use of the new style (Cf. the description of the rival armies in *Cogadh*, pp. 158-162, where pleonasms and epithets occur on a scale unparalleled in the *Caithréim*). Nevertheless it is likely that the *Cogadh* was the first in the field. It had, as its solid kernel, the famous Battle of Clontarf, and would be welcomed, if not commissioned, by the O'Briens, whose status—in the persons of Donnchad, Toirdelbach, and Muirchertach—had remained exalted since the days of the mighty Brian. Meanwhile the glory of Ceallachán's descendants had grown dim. We may take it, then, as more than probable that the *Caithréim* was inspired by the appearance of the *Cogadh*, composed frankly in the O'Brien interest, and was therefore subsequent to the *Cogadh* in date.

Is it possible to be more precise? Hardly, I think, if we confine ourselves to linguistic evidence alone. There is, however, another method of approach which should not be overlooked. In the tale, as it stands, the aim of the writer is manifestly twofold, to eulogize Ceallachán and the Eoganachta of Cashel and to shun at the same time rigidly the least word or expression that might give offence to the Dál Chais. In the *Cogadh Gaedhel re Gallaib* no

trace of the reverse process is discernible ; that is to say, there is no anxiety whatever to speak of the Eoganachta of Munster with admiration or even with respect. The *Caithréim*, moreover, stresses the common ancestry of the Eoganachta and the Dál Chais (though this is a genealogical legend) and the cordial spirit of co-operation and good-will that existed between the two peoples in the days of Ceallachán. Why this determination to flatter the Dál Chais, even at the expense of historical truth ; and why this punctilious care to avoid the smallest shock to Dalcassian pride ? The reason, I think, is easy enough to discover. When the *Caithréim* was written the O'Briens were still at the height of their power in Munster and Ireland, whereas the descendants of Ceallachán were but beginning to make their laborious way back to their old eminence as an illustrious ruling dynasty. In my opinion this suggests a date not later than 1118, when O'Brien predominance in Munster ended. In that year an army was led by Toirdelbach O'Connor, king of Connacht, to Gleann Magair (Glanmire) near Cork, and Munster was divided into Desmond and Thomond, the former section going to Tadg MacCarthaig (AI.) and the latter to the sons of Diarmaid O Briain, who had died soon before (as king of Munster) in the southern city. From that time forward the McCarthys and the O'Briens were on roughly equal terms. Indeed from 1123 onwards Cormac MacCarthy (died 1138) may be regarded as the outstanding ruler in Munster rather than Conchobar O Briain (died 1142). Were the *Caithréim* composed between 1123 and 1138 or in the intervening period before the coming of the Normans, its attitude towards the Dál Chais would be, in my judgment, much more independent. I suggest then with confidence that the tone of the work corresponds with a date before 1118, and probably with the last years of Muirchertach's reign, before he fell a victim to disease in 1114. About 150 years would then have passed since Ceallachán's death. *The Cogadh Gaedhel re Gallaib* would belong to a slightly earlier date in Muirchertach's reign, say to the decade after 1100. From the linguistic and literary point of view these dates are not, as far as I am aware, open to serious objection.

Professor Bugge's statement that Ceallachán belonged to the Eoganachta of Kerry, is based, I think, on a remark of Todd in his introduction to the *Cogadh Gaedhel re Gallaib*. Describing the disagreement between Mathgamain and his younger brother, Brian Boruma, on the question of peace or war with the Norse, Todd explains that the decision was left to the Dál Chais. "The unanimous voice was for war ; and they marched at once into the country of the Eoghanacht, the present county of Kerry, then

occupied by the enemy" (p. CXV., cf. p. 320). From this the conclusion might inadvertently be drawn that in Todd's view the Eoganachta were confined within the boundaries of what is now Kerry. Some pages further on in the introduction (p. CXXVI ff.) it becomes abundantly evident that he was far from teaching anything so absurd. But the phrase is unfortunate; the more so as the reference in the text is not to Kerry at all, but to Tipperary. (*Cogadh*, p. 70).

The Eoganachta of Munster, as is well known, were divided into various sections. For centuries the chief group was undoubtedly the Eoganachta Caisil, with its offshoots (Rawl. B. 502,148a.) the Eoganachta Áine (in east Limerick), the Eoganachta Glendamnach (in south Tipperary, and later near Fermoy in Cork), the Eoganachta Airthir Chliach (about Thurles in Tipperary). All the kings of Cashel from about the year 400 to the year 964 (if we except two or three of the Eoganachta Locha Léin) were taken from this group. In what is now Cork there were two large septs, the Uí Liatháin, in the east, and the Eoganachta of Raithliu, along the Bandon river towards the west. This last mentioned part was itself divided into two sections, the Uí Echach Muman (represented later by the O'Mahonys) in the east, and the Cenél Laoghair (represented later by the O'Donoghues) in the west. Round Killarney in Kerry were the Eoganachta Locha Léin (chief representatives O Cearbaill, till dispossessed by the O'Donoghues; and O Muirchertaig). Most of the present county of Limerick was held by another Eoganachta group, the Uí Fidgeinte, divided into the Uí Conaill Gabra in the west (O Coileáin, Culhane, Collins) and the Uí Cairbre Aebda in the east (O Donnabáin and O Cennfaelaid). I omit a number of smaller septs, including one settled as far away as Scotland. (Rawl. B. 502,148a.).

There can be no doubt as to Ceallachán's genealogy. It was recorded in the Psalter of Cashel, whence it passed into the great collections (Rawl. B. 502,150b, 154e; LL. 320b; Lec. 216va; BB. 175e) and the host of their derivatives. He belonged to a distinguished line, being son of Buadachan, son of Lachtna, son of Artgail, son of Snedgus, son of Donngaile (*unde* Clann Donngaile) son of Faelgus, son of Natfróich, son of Colcu, king of Munster, son of Failbe Fland, king of Munster (*unde* Clann Failbe), son of Aed Dub, son of Crímthand, son of Féidlimid, son of Oengus, king of Munster, son of Natfróich, king of Munster, son of Core, king of Munster. From Failbe Fland's brother Fingein (*unde* Clann Fingin) came another line of kings and the aristocratic family of the O'Sullivans, who had no royal ancestor back to Fingein. From Eochaid, king of Munster, son of Oengus, king of Munster, descended

the Eoganachta of Glennamain, who gave nine kings (including Eochaid) to Cashel, down to Artri, who was king of Munster in 795, at the beginning of the Norse incursions. It will be noted that none of Ceallachán's direct ancestors, back to Colcu, who died in 678, had held the kingship of Munster. We must thus reckon with a break of more than two and a half centuries! In the case of the celebrated Cormac mac Cuileannáin (Rawl. B. 502, 150b), however, the interval was still greater, for no direct ancestor back to Oengus, son of Natfróich (died c. 490) had sat on the Munster throne. As Cormac became king in 901 the break had lasted for 411 years. Otherwise too, the succession of Cashel rulers shows irregularities on a scale beyond that found in the other major dynasties.

Mention of some of Ceallachán's ancestors appears in an interesting poem in the Tripartite Life of St. Patrick (Ed. K. Mulchrone, I, 129; Stokes I, 212, 214. Quoted by Thurneysen, and for the most part translated in ZCP. XVIII, 391-2). It is short enough to be cited in full. "When Coathraige (St. Patrick) put virgin Ireland under law (*cáin*) he imparted a lasting blessing on the host of this island. Thus was that blessing—he gave it seven times—he bestowed it on everybody who would keep his clear law (*cáin*) and rule (*recht*). Whosoever destroys it, the law—a noble understanding—he said that they would not see one another in the land of the saints; and that nobody would ask about his [the transgressor's] descendants, and that these descendants would not hold his property (*athgabáil*) for ever. Patrick's Law (*Cáin Pátraic*) was imposed on every family in great Munster, until Dúngalach of the seed of Failbe Fland broke it. Dúngalach, son of Faelgus, grandson of Natfróich the true, he it is who was the very first to transgress Patrick's Law. It is related in Irish tradition (*senchas*)—everyone knows it—that succession to him is not found in Cashel of the Kings. Of his race, though he won battles, is no high bishop or airchendeach or prince (*flaithem*) or scholar (*sui*). Soergus óa Maile Coblith [This I take to be a better reading than Dr. Mulchrone's óa Mail Ecoblith] of the *Síl Angse* [? This is Thurneysen's suggestion, ZCP. XVIII, 392, with a reference to *Anec. III, 63*. The *Cenél nAngse* belonged to the race of Oengus of Cashel and appear to have been settled at Bruree]—a high station—broke the law; he showed indulgence towards the vehement Dúngalach. Let it be noted (*déccastar*—'seen') that there is no person of distinction of his race usually; if there is [now] none such, neither shall there be any from now for ever."

Here there is reference to the *Cáin Pátraic*, 'Patrick's Law.' This has unfortunately not survived and the summary of its con-

tents in the phrase *cen clérchiu do marbad* 'not to kill clerics' must not mislead us into believing that it had no other provisions. It is mentioned in the Annals of Ulster in 734; but the important date from our point of view is 737, when the king of Munster, Cathal mac Finguine (of the Eoganachta Glendamnach), met the king of Ireland, Aed Allán, at Terryglas, and agreed to promulgate the *Cáin Pátraic* throughout his Munster dominions. Thus the poem is relating the historical fact when it declares that "Patrick's Law was imposed on every family in great Munster." The very first to transgress it was Dúngalach, son of Faelgus, son of Natfróich. Thurneysen (l.c., 392) suggested that this might be a king of the Uí Liatháin, whose obit occurs in the Annals of the Four Masters under the year 760, but he confessed himself dissatisfied with this explanation, since the Dúngalach of the poem should obviously belong to Cashel. Professor MacNeill, too, who encountered Dúngalach in one of his papers on the Tripartite life (*Ériu*, XI, 8) could not quite make up his mind as to his identity. There is, I think, no reason to doubt that Dúngalach is the Dondgaile, son of Faelgus, son of Natfróich, of the genealogies. Indeed the form Dondgaile is not beyond question original, for the family group descended from him is called the *Cland Dúngaili* (Rawl. B. 502, 130a; BB. 175e; Lec. 216va), but a very short step removed from *Cland Dúngalaich*. His *floruit* would be about 760. The poem does not call him "king of Cashel," but it does imply that he was a man of distinction in the royal city (otherwise his *comarpas* would not deserve mention) and it states definitely that no descendant had advanced to a position of dignity either in church or state since his death. This enables us to date the poem, for according to the genealogies no less than eight of his descendants ruled Munster in later times. The first of these was Tuathal, son of Dondgaile, son of Dondgus, who succeeded Artri, son of Cathal mac Finguine on the Cashel throne. Now Artri was king of Munster when the Norse made their first appearance in Ireland in 795. Tuathal's successor was Féidlimid, son of Crímthann, who began to rule in 820. His reign would thus lie between these two dates. Its length is given as four or fourteen years. The longer period is the more probable (O Dubagáin poem, *Leabhar Muimhneach*, p. 419). Artri succeeded Maeldúin in 785, AI., and is given a reign of twenty years—to 805 or thereabouts. According to AI. his death did not take place until 821. As his father died in 741, 80 years before, he must have been then in extreme old age. Tuathal's [Tnuthgal, LL. 320b] reign would thus cover the years 805/6 to 820. From the linguistic point of view there is no difficulty in dating the poem to about the year 800 (cf. Coathraige, l. 2501; ó príim, l. 2524;

cia ro chathu cloí, l. 2530 ; óa, l. 2533—O Máille, Language of the Annals of Ulster, pp. 49f., 137f.).

Such was Ceallachán's ancestry, very aristocratic, remotely royal, with that ancient blot on the escutcheon which the Vita Tripartita so maliciously recorded. Nor is the author of the *Caithréim* altogether kind to his hero, for he suggests—possibly owing to a false interpretation of the words *comarba Caisil*—that Ceallachán was of illegitimate birth. Nothing is said of his youth. His rise to political eminence is ascribed to a woman, in this case, strange to relate, to the mother not the wife. Early in the tale he is already king of Cashel, that is to say, king of Munster.

The disappointed candidates are given as Cennédig, father of Brian Boruma, and Donnchad, king of the Eoganachta of Glennamain. The former indeed, had excellent reason for ill-temper, since, according to the established custom of succession in Munster (as our author contends) the throne should in justice have gone to him. But the so-called principle of alternate succession between the Eoganachta and Dál Chais is an audacious falsehood that cannot have arisen long before the composition of the *Caithréim*. The guilty propagandist may well have been the author of the *Cogadh Gaidhel re Gallaib*, where the claim, propounded in the manner of an after-thought, seems to be formulated for the first time (p. 54). There was nothing gross or brutal about the inventor's method. Quite simply, with a touch so deft that it was scarcely perceptible, he made a dexterous alteration in the past and brought it into harmony with the actual political situation. The itch to pat history into fairer shape is common to all generations ! What the concocter of the legend worked upon was the fact that in Munster there existed for many centuries the small state called *In Déis Becc*. It was in two parts, one north of the Shannon in east Clare, known as *In Déis Tuaiscirt*, and the other south of the Shannon, in east Limerick, known as *In Déis Descirt*. From a tract preserved in the Book of Ballymote (172a, 174a ; cf. Pender, *Déssi Genealogies*, pp. 87f.) Professor MacNeill has shown (*Ériu*, XI, 35ff.) that each section of this little state had its own king and that there was "a close relation on terms of equality between the kings of the Déis Tuaiscirt and the Déis Descirt." As *In Déis Becc* as a unit would not have two kings but one, it is extremely likely that the succession passed alternately north and south. *In Déis Tuaiscirt* became known later as Dál Chais. We may take it then that Dál Chais or *In Déis Tuaiscirt* enjoyed equal rights with *In Déis Descirt* south of the Shannon in Limerick, while both together formed a state subject to Cashel. When the Dál Chais became powerful in Ireland it was easy to pretend that their special re-

lationship south of the Shannon embraced not merely *In Déis Descirt* but the whole of Munster.

That Cennédig should have been a serious contender with Ceallachán at the assembly where the question of succession was decided is inconceivable. Not a single one of his ancestors had ever sat on the throne of Cashel. What is yet more remarkable is the fact that Cennédig's father Lorcán was the first of his sept, the Uí Toirdelbaig, to have won the kingship of Dál Chais. Not one of Lorcán's ancestors for many centuries had enjoyed even that petty dignity. From about 650 to 900 the kingship of Dál Chais had been in the possession of other septs (Lec. 229r. Cf. LM., pp. 321f). The statement in the *Caithréim* must thus be dismissed as fiction. What is, however, true, is that the power of the Dalcassians had grown considerably under Cennédig. He died in 951 (AU., AI.), after a reign in east Clare of 40 years (LM. p. 126), which would bring the beginning of his rule back to 911. The Norse made their first settlement in Limerick about 922 (AU., AI.). Thus he would have spent a whole generation in conflict with them; and his state would have profited by the concentrated military effort which so keen a struggle demanded. A great material advantage which he possessed was the hilly nature of his country, into which the Norse never penetrated. He is said to have been the first Dalcassian king who ever ventured on an expedition in force outside his own territory (LM., p. 126). Thus he led an army to Athlone against the Connachtmen; and even challenged Ceallachán in 944, only to suffer a decisive defeat (A.U., C.S., AFM. Battle of Gort Rottacháin or Mag Dúine. An Account of a victory of Cennédig over Ceallachán at Inis Locha Saigleann—LM., 122—must be rejected as a late legend, as it is found in no reliable source).

As to Donnchad, son of Cathal, son of Caem, head of the Eoganachta Glendommach [and ancestor of the O'Keeffes] Ceallachán's other reputed rival, his expectations can hardly have been sanguine, since none of his ancestors back to Artri, about 140 years before, had succeeded to the throne of Cashel (Rawl. B. 502, 147b; LL., 320c). Here again the *Caithréim* account cannot possibly be accepted.

Another feature of the tale is the lurid picture given of the oppression of Munster by the Norse. Here the *Cogadh* (pp. 48, 50) is followed, to quite a large extent word for word. "These were the imposts and taxes of the disgusting foreigners from the warlike people of Munster, to wit, a king over every cantred (*tricha*); and a chief (*taísech*) over every *tuath*, an abbot over every church and a steward (*maer*) over every townland (*baile*) and a soldier billeted

in every house. No man had as much as the clutch of eggs of one hen for his food or drink. King and noble lady had neither fine cloak nor fine dress, but had to content themselves with the castoff mantles and clothes of the Danes and churlish Norse. There were no distinguished clerics, no books, no full reliquaries in church or fort or monastery. Danes were everywhere in possession of their churches and chapels and fine fortresses. There were no philosophers, no poets, no minstrels pursuing their proper hereditary callings under their excellent kings, through horror of the barbarous Norse (na ngarbLochlannach). Daughters of kings and chieftains did not work embroidery or otherwise employ suitably their lovely hands. Sons of kings and chieftains did not practise athletics or learn feats of arms. There were no banquets or well-seasoned ales offered by the people of Munster to their champion or neighbour, save in despite of the tyrants." And this state of affairs had lasted from 795 to 940, till Ceallachán, son of Buadachán, appeared like an avenging angel on the fair fields of Munster.

This account must be regarded as sheer fantasy. The first notice of a settlement at Waterford belongs to 913 (AU.). A small station had been established on the Lee at Cork perhaps about the same time ; while that on King's Island (Inis Sibtonn) at Limerick dates from about 922. These Northmen were extremely active as raiders. To go further and ask us to believe that they reduced the whole of Munster to a state of servitude within a couple of decades is to impose too severe a tax upon our credulity. The only inland position which they are said to have occupied was Cashel (*Caithréim*, pp. 11ff) and the evidence on this point, contradictory in the *Caithréim* itself (pp. 10-13 ; cf. 2, 3), is not supported by the Annals or by other sources. Munster, no doubt, like the rest of Ireland, suffered much from the cruel raids of the northern barbarians, but resistance to these was everywhere powerful. If they were unable to hold more than three tiny fractions of territory, two near the Atlantic seaboard and the third in the tidal portion of the Shannon, it is most unlikely that they were strong enough to reduce the people of Munster to intolerable slavery. The purpose of the exaggeration is obvious : the more pathetic the plight of the Munster population the higher Ceallachán's merit in overcoming the oppressor. In fact little enough is claimed for him in this respect. He is credited with victories over the Norse at Limerick, Cork and Waterford. In a royal tour through the counties of Waterford, Cork, Kerry and Limerick, there is no mention of any Norse at all, apart from a few Limerick refugees who helped the Ciarraige against him in a minor encounter (*Caithréim* p. 13. In a speech however, page 30, he is credited with 14

victories over them). In Leinster, too, the Norse do not appear in the battles which he is reputed to have won. At Dublin, however, they came to oppose him and succeeded in making him prisoner. In a noble spirit of economy and self-sacrifice he refused to be ransomed. The highlight of the whole story is the march of the Munster army by Ballyshannon and Armagh to Dundalk to set him free. Thanks to the timely arrival of a fleet drawn from west Clare and from the coastal regions of Kerry and Cork the Norse were defeated and Ceallachán liberated. Tara was plundered and Leinster in revenge for the slaying of Cormac mac Cuileannáin "two years and a half and two score years before." As Cormac had perished in 908 the date of the events at Dundalk would thus be 951. The Munstermen finally returned in triumph to Cashel and Ceallachán lived happy ever after: that is to say, during the three years of life that still remained to him.

As a commentary on Ceallachán's military prowess nothing more conclusive could be desired than the unvarnished record of his career in the Annals. He makes his bow in 936 at the head of a Munster army which plundered Clonmacnois. Three years later this scourge of the Northmen in Munster ravaged Uí Fáilge in alliance with the Norse of Waterford! They took spoils and prisoners, including the abbots at Clonenagh (Cluain Eidnech in Laoígis) and Killeigh (Cill Achaid in Uí Fáilge), and continued their depredations to Clonard. These raids on Churches being disgraceful are, of course, passed over in silence in the Saga.

The year 941 was to leave Ceallachán humiliating memories. Muirchertach of the Leather Cloaks, son of Niall Glundúb, the mighty king of Ailech, led an army through Brega, Uí Fáilge and Ossory into the heart of Déisi territory. Discretion being the better part of valour the Déisi submitted. This excited the indignation of Ceallachán, since the Déisi, a Munster people, were subject to Cashel. He therefore led an army into their lands and handled them severely, for their casualties were put as high as two thousand. Incensed by such treatment they allied themselves with the men of Ossory and defeated Ceallachán in a battle.

Nor was this all. A few months later Muirchertach at the head of a thousand picked men staged his winter campaign, the most famous of its kind in Irish history. Its details do not concern us here save in so far as they affect Ceallachán. Muirchertach and his men marched straight to Cashel, thus offering a direct challenge to Eoganachta power. Ceallachán, informed of Muirchertach's movements and foreseeing his intentions, had collected an army on the plain before the royal fortress. The men of the North threw off their heavy skin cloaks and prepared for the fray. Cealla-

chán very soon decided to submit. He was carried off himself as a hostage receiving—as Corbmacan éicces, who was probably himself on the expedition and a witness to what he related, ironically remarks—"his due honour, a ring 15 ozs. in weight (in other words, handcuffs) and an iron fetter on his strong feet." This means that he was treated as a dangerous enemy, for Muirchertach was very lenient towards those from whom he had little to fear. After five months as a prisoner in Ailech, Ceallachán, with the other hostages, was handed over to the High-King, Donnchad Donn. That would be in the summer or fall of 942.

When and under what circumstances he returned to Cashel is not recorded. He was certainly back by 944, when he was attacked by Cennédig, king of the Dál Chais, whom he overcame with apparent ease. Hitherto the Dalcassians had ranked in the Irish *Almanach de Gotha* with such little states as the Corcu Duibne, the Ciarraige Luachra, the Múscraige, and perhaps even with the Corcu Baiscinn and Corcumruad of west Clare. Cennédig with an army on the plain of Cashel must have appeared to contemporaries—and indeed possibly to himself—like Gulliver in Brobdingnag, but the very fact that he could contemplate such a contest must have attracted attention too, as an omen of things to come.

After Muirchertach's death in 943 and that of the High-King, Donnchad, in 944, the kingship of Ireland passed to Congalach, son of Maelmíthid, king of Brega. He invaded Munster and slew two of Cennédig's sons in 950. Again in 951 he raided Munster from Loch Derg and carried off its hostages. That Ceallachán should at this time be a prisoner at Dundalk and that a huge Munster army should march thither—incidentally through Congalach's territory of Brega!—to liberate him, is an absurdity that does not call for discussion. The truth is that in this year, 951, Ceallachán did some plundering in King's County and Connacht. In 953, though his name is not mentioned, he was probably engaged with "the men of Munster" who were allied with the Norse of Limerick in an attack upon Clonmacnois. A year later he was dead.

To sum up. It is likely that he established a limited suzerainty over the Norse of Munster and used them on occasion in his armies. He was not particularly active in their destruction, for, if he were, the rise of the Dál Chais to eminence would be difficult to explain. Had Ceallachán annihilated the Norse in Munster there would, *ex hypothesi*, be no Norse left in Munster for the Dalcassians to exterminate. He was captured certainly, and carried to the North, but by Muirchertach, king of Ailech, not by the Dublin Norse. No Munster army marched to Donegal or Armagh or Dundalk to fight for his liberation; nor was this necessary, for he was set free

gratuitously by Muirchertach and the High-King. He was in his time without shadow of doubt the most prominent of the Munster rulers, and after Cormac mac Cuileannáin the one leader of distinction among the Eoganachta in the 10th century. In the wider political field, the Ireland of his day, he was an outstanding figure, occupying about third or fourth place in the ranking list of contemporary kings.

THE TERRITORY AND PEOPLE OF TETHBA.

BY MARGARET E. DOBBS, *Fellow*.*(Continued from vol. lxxiii (1938), p. 259).*

THE following references to the district of Tethba are taken from the *Annals of the Four Masters*, unless where otherwise stated.

Battles took place in 894 and 902 near Athlone and on Loch Rí, in which the islands of Loch Rí were plundered, Inis Aingin being profaned in 894 while a synod was meeting there.

In 919 Donnall, heir to the high-kingship, was killed at Bruden Da Choca by his brother, which suggests that at this date the Bruden was an occupied site.

In 922 the Limerick Danes were back again on Loch Rí. "They destroyed Clonmacnois and all the islands of the lake and carried off a great spoil of gold and silver and other treasures." (*A.U.*). They killed Echtigern m. Flandchada, lord of Bregmaine. Echtigern was a family name of the Ui Bhraoin of Cuasan, 2½ miles north of Athlone. This man is not in the pedigree (*Z.C.P.*, xx, p. 15), which gives "Ruarc m. Flandcadha" and an Echtigern who died in 1040.

In 929 these Limerick Danes made a settlement on Loch Rí; and in 931 they defeated the Ui Maine at Duibh-thir. The reference here is surely to the Ui Maine of Tethba and the Duibh-thir of Athlone.¹

In 935 the Danish king of Dublin descended on Loch Rí and carried off the Danes who had settled there, after destroying their ships. As the Dublin Danes then migrated to England this may have been a friendly act and only done to prevent the Irish wiping out the colony and using the ships.

In 941 Flann Ua Foccartai, lord of Breccraighe and of Tethba, died. The genealogies give "Ui Lachtnain, that is, royal house of Breccraighe, and Ui Artagain and Ui Fuagarta . . ." Flann would be a member of this last family whose habitat was Magh Breccraighe, now Street parish on the north side of the Inny. In 943 Airechtach m. Anbhith, chief of Calraighe, was killed.

¹ See *Journal*, Vol. lxxviii, p. 245.

A son of his is mentioned later in 1052. No pedigree of this branch of the Meg Amalgaidh has survived.

In 949 (950 *A.U.*) Becc, son of Donnucan, lord of Tethba, died. It is likely this Donnucan was the same as the Ua Flannagain mentioned in 916.

In 952 Niall Ua Tolairg, lord of Cuirene (from whom is named Carn Ui Tholairg on the shore of Loch Ri) died. This site is now unknown. O'Donovan suggests that it was at the place now called Kilcarnan, in the barony of Kilkenny West. It would certainly have been in that district. This Niall may have been a descendant of Tolorg son of Allailedh, chief of Fealla, killed by the foreigners of Loch Ri in 842. O'Donovan refers to the entry "chief of Fealla" as a mistake of the Four Masters, but later, in a note at the year 927, he says the district is in Co. Roscommon, on the west side of Loch Ri. It is perhaps more likely that it was at the south-east end of the lake (see *A.U.* 821).

This year Ua Ruairc raided Cairbre and Tethba, killing Ua Ciarrdha, lord of Cairbre. This was no doubt Cairbre Gabhra in North Longford.²

In 954 Aedh m. Aichthide, lord of Tethba, was killed by Danes along with the High-king and other nobles, while returning from Leinster. This man is not in the Ui Maine genealogies. In 955 Muredach Ua Lachtnain, king of Tethba, died. There were two families of this name in Tethba: one in Breraighe and one descended from Lachtnan, who died in 889.³

In 962 (*Chron. Scot.*) Domnall, son of Becc, king of Tethba, was killed. He was probably of the Ui Flannagain. In 970 Fogartach, son of Niall Ua Tolairg, was killed.

The above obituary notices show who were the notable families in Tethba before they were overshadowed by the clan Tadgain.

In 972 occurs the first notice of one of Tadgan's family. "Donnchadh Finn, lord of Meath, was killed by Aghda, son of Dubhceand mac Tadgain." This Donnchadh was nephew of his namesake who was High-king 918-942. *Chron. Scot.* says he was killed against the protection of the Bernain Chiarain," *i.e.*, the gapped bell of Ciaran. In 979 (*recte* 980) Agda, King of Tethba, died "in Imdhaidh Ciarain after a good life." His father, Dubhceand, had been buried at Clonmacnois before him. His name was inscribed on a family tombstone under that of ancestors.⁴ From him descended the Ui nDuibcind (Ui Duibhgenmain),⁵ one of the great literary families in later ages.

² See *Journal*, Vol. lxviii, p. 253.

³ See *Journal*, Vol. lxviii, pp. 249, 257.

⁴ See *Journal*, lxviii, p. 255.

⁵ *Z.C.P.*, xx, p. 19.

In MS. H.2.7, p. 170, there is a list of "the kings who ruled Tethba of Tadcan's race and their deaths." It begins with Agda and his death from natural causes. He died in 980, the year that saw the overthrow of the Danes of Dublin by Mael Sechlainn the Great, who won "the freedom of the Ui Neill from the Shannon to the sea," and ended "the Babylonian captivity of Ireland . . . next to the captivity of hell." It is worthy of note that this regnal list covers the period between the end of the Danish and the beginning of the Norman plague. It includes in all twenty names.

If the Danish exactions were ended there was trouble with neighbours. In 983 Brian Boruma raided western Midhe.

The Leabhar Oiris gives details of the event.⁶ This chronicle begins in the year 979 and was also known as the Book of the Ui Mail Conaire. These were a Tethba family, so were likely to be well informed in Tethba history. The Leabhar says: "A Munster army and fleet were with Brian on Loch Derg, three hundred ships in all. They went up the Shannon to Loch Ri, and the army went by land and ravaged Meath to Uisnech, and went into Breifne by Ath Liag . . ." This means they overran both North and South Tethba. In 984 the Connaught men made a raid as far as Loch Ennell, in revenge of a previous raid on Magh Ai by the High-king.

In 991 (*A.U.*) Donn ua Donnucuan, king of Tethba, died. The entry appears in the Four Masters at 992, and also at 991, where he is called Donn, son of Donnghal, son of Donnucuan, and it is stated that he was slain by his own people. He would be an Ua Flannagain. In 992 (*A.U.*) Maelruanaidh Ua Ciardha, king of Cairbre, was killed by the men of Tethba. In 994 Gilla Padraig, son of Donnucuan, lord of Tethba, was slain. He was uncle, or cousin, of Donn killed in 991. Like him he is entered again in 995 and evidently from a different source, giving more detail: "Gilla Padraig Ua Flannacain, lord of Tethba, was killed by Fiachra m. Roduibh, chief of Muintir Maoilfhinda" (Maoilsinna). Other entries in these years are not repeated, only these two Tethba notices. *Chron. Scot.* does not repeat, but gives the same entry word for word as quoted above, under the date 994. The Four Masters at this point were consulting two authorities on Tethba, one of them the same as that used by the compiler of *Chron. Scot.*

The Mael Fhinna (Sinna) referred to were a sept of Sil Ronain, settled in Cuirene (Kilkenny West). They and the Ui Mail Conaire and the Muintir Tlamain formed a family group distantly connected with the Ui Laegachain. The Ui Mail Conaire were the great

⁶ *Ériu*, Vol. i, at p. 79.

literary family who at a later date were hereditary historians and bards to the O'Connors of Connaught. Two of the scholars who compiled the *Annals of the Four Masters* belonged to this family.

In 996 a brother of Aghda died : Dubhthach Ua Tadgain, *i.e.*, the son of Duibhfind, priest of Clonmacnois. In 998 his nephew, Gilla Enain, son of Aghda, was killed by the Sil Ronain through treachery.⁷ He was followed by a son (or nephew), Gilla Colaim. Niall, son of Aghda, heir to Tethba, was killed by the Calraighe at Clonmacnois on the festival of Ciaran. These Calraighe were descended from Cremthand (part I, p. 253) and were known as the Meg Amhalgaidh. Their territory ran along the Shannon south of Athlone. They and the Sil Ronain had evidently a feud with Muintir Tadgain. It is possible the latter were trying to establish themselves in South Tethba and to override their kinsfolk in Bregmaine.

In the year 1000 the kings of Meath and Connaught united to carry out a piece of military engineering on the Shannon. They constructed a "tóchar" (causeway, dam) at Athlone, each carrying his portion of the work to the middle of the river. They did the same at Ath Liag, *i.e.*, Lanesborough. The object was to prevent Brian Boruma invading them from Loch Deirg as he had done before. Brian retorted the next year by marching on Athlone and breaching the dam (*Leabhar Oiris*). "He weakened the southern Ui Neill and took their hostages" (*A.F.M.*). All this must have affected Tethba profoundly, especially the region of Bregmaine.

In 1000 Diarmaid Ua Lachtnain, Lord of Tethba, was killed by his own people. His ancestor would be the Lachtnan who died in 889. In 1002 a new family are mentioned : the Ui Coinfhiacla. Aedh Ua C., king of Tethba, was killed by the Ui Conchille (*Chron. Scot.*). These were a sept of the Connheicne.⁸ The Meg Confhiacla are included in the 1370 list of Tethba families, so survived to that date. There is no clue as to their descent, but they are named among five families of the senior branch of Clann Maine, lords of Tethba.

In 1003 the men of western Meath are mentioned as taking part in a Connaught quarrel.

In 1005 the Four Masters quote extensively from the Books of Clonmacnois and of the Island of Saints in Loch Ri. This island is in the estuary of the Inny off the shores of North Tethba. The entry shows that the Book was begun at least as early as 1000 and that the monastery on the island was intact at this date. The Book was in existence in 1634.⁹ The Ui Mail Conaire may have

⁷ A.U., and H.2.7, p. 170.

⁸ Cf. Mac Conchaille, mentioned A.F.M. 1110.

⁹ A.F.M., Introduction, pp. xii, lxiv.

been among the compilers, for they were of South Tethba on the other side of the estuary.

In 1012 Cairbre [Gabhra], Breifne and Tethba united in a raid on the Gailenga in Cavan and Meath. The king of Meath pursued the raiders, re-captured the booty, and killed Ualgharg Ua Ciardha, lord of Cairbre, and many others. Domnall Ua hAirt, king of Tethba, died this year.¹⁰

The Leabhar Oiris¹¹ mentions three kings of Tethba as being present at the battle of Clontarf in 1014: Ó Laodhagáin, Giolla Ultáin, and Ó Carthanáin. The first of these names is that of the Síl Ronain sept, Ui Laegachain. Their pedigree gives "Gilla Caidig mc Cuind mc Ruairc," etc.: Ruarc died 948,¹² so Gilla Caidig might have been the Ó Laodhagáin indicated here. The second name occurs in the Mael Sinna pedigree, and the death is recorded in 1094 of Imhar, son of Gilla Ultain of the Muintir Maoilsionna. This may be the man referred to. Both represented South Tethba. Ó Carthanáin is not in the Tethba genealogies; but Ó Catharnaigh, the leading family of Tadgan's race, took their name from Catharnach, whose son Muredach is placed in the regnal list *circa* 1030: he could have been present at the battle of Clontarf. Ó Carthanáin may be a mis-spelling. The king of Tethba at this time, Gilla Colum, is not mentioned by the Leabhar Oiris till the following year.

After the death of Brian, Mael Sechlaimn of Meath followed up the victory of Clontarf by an attack on Dublin in 1015. He then marched into Ui Cennsealaigh and plundered it. One of the plundering parties was cut off and Gilla Colum Ua hAghda, king of Tethba, and others were taken prisoner. He was either ransomed, or escaped, for in 1016 he was killed at Druim Raite by Mac Duinn m. Dungaile. This latter was certainly of a Tethba family, for he is called *righ-dhamhna* of Tethba in 1027. If he was trying to grab the kingship in 1016 he did not succeed, for Gilla Colum's son, Agda, comes next in the regnal list. Druim Raite must be the spot at L. Sunderlin where there was a monastery.¹³

In 1022 Flann Ua Tacain (Tadgain, *Ann. Loch. Cé*), airchinneach of Durrow, died. Petrie gives reasons¹⁴ for thinking that the Ui Tadgain ordinarily had their burial-place at Durrow, which had

¹⁰ *Chron. Scot.* See *Journal*, Vol. lxviii, p. 256.

¹¹ *loc. cit.*, p. 85. For the probable participants in the battle of Clontarf, see *Journal*, Vol. lxviii, pp. 17-22.

¹² See *Journal*, lxviii, p. 258.

¹³ See *Journal*, Vol. lxviii, p. 251.

¹⁴ *Ecclesiastical Architecture of Ireland*, p. 331. The earlier family tombstone at Clonmacnois is illustrated at p. 329.

been founded by their ancestor, Aed m. Brenainn, and was close to Kilcoursey, their later territory. At this period lived the artist, Dunchad Ua Tacain, of the community of Clonmacnois. He made the "Cumdach" of the Stowe Missal which has preserved his name along with other inscriptions. These date his floruit *circa* 1000-1050. This shrine is now preserved in the Royal Irish Academy's collection.

In 1024 Cuan Ua Lothchain, chief poet of Ireland, was killed by the men of Tethba. According to the *Annals of Ulster* "the party (*lucht*) who killed him became putrid in one hour, and this was a poet's miracle." The other Annals give various accounts of the death of those who committed the crime, which was evidently a sensational one. The *Leabhar Oiris*¹⁵ says that the poet was historian to Cian, son of Maelmuaid of Munster, slain in battle in 1014, and was killed in requital for him. The *Annals of Innisfallen* give the name of the man who killed him, Gilla Ultain mac Roduib. The name Gilla Ultain occurs several times in the pedigree of the Mael Sinna, and Fiachra son of Roduibh of the Mael Sinna is named in 995 (*supra*, p. 103).

In 1025 Mactire son of Donnghaile, tanist of Tethba, was killed. This seems to be a brother of Mac Duinn, *righ-dhamhna* of Tethba, mentioned in 1016 and 1027. That they were both eligible for kingship implies they were of the Clann Maine.

In 1028 Bec Ua hAghda, lord of Tethba, was killed; according to *Chron. Scot.*, by his brothers. The genealogies show that he was first cousin of the king, Gilla Coluim, killed in 1016. In 1031, Agda II, son of Gilla Coluim, was killed by the Muintir Mail Finn (Sinna), of Bregmaine. The regnal list says "killed by Flann mac Ledbain." This Flann is in the genealogies as grandson of Agda I.¹⁶ He was therefore a near relation of Agda II. The next name in the regnal list is that of Muredach, son of Catharnach. He is not in the annals. The genealogies give Muredach, and his brother Fagartach, sons of Catharnach.¹⁷ The regnal list says he fell ill and died while on a pilgrimage to Glendalough at some date round about 1033. After him in the list comes his son, Cu Chacaid. He also is not in the annals. He was killed by the Calraighe (of Bregmaine), *circa* 1035. In 1032, in Muredach's lifetime, a fray occurred at Clonmacnois. Munstermen "captured a house from the men of Tethba and many fell, including a son of Bec Ua hAghda." This is only recorded in *Chron. Scot.*

In 1034 Gilla Pdraig Ua Flannagain, lord of Tethba, was killed by men of Bregmaine. In 1036 Scolog, *i.e.*, Niall Ua Flannagain,

¹⁵ *loc. cit.*, p. 103.

¹⁶ *Z.C.P.*, xx, p. 12.

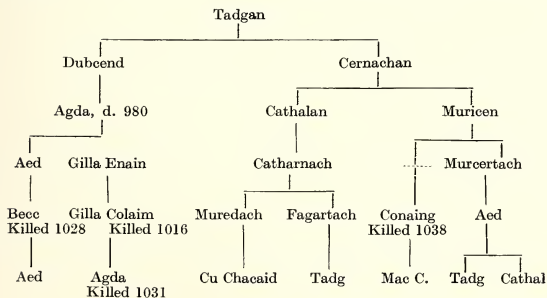
¹⁷ *ibid.*, pp. 10, 11.

lord of Tethba, was killed by the Muintir Tlamain. They also were Bregmaine folk. *Chron. Scot.* dates these last entries in 1032 and 1034, and says that Niall was killed by his own people.

The king of Tethba was now Conaing Ua Muricen. He was the first of this family to rule Tethba. They were descended from Muricen, a grandson of Tadgan, and close cousins of the Ui Catharnaigh. Conaing is not in the family pedigree. This has "Aedh m. Murcertaigh m. Muricen," and a gloss adds that Aedh had five sons, three of whom are in the regnal list in later years. No less than seven of the Ui Muricen were kings of Tethba between 1036 and 1160.

In 1033 Murchadh Ua Maeleachlainn (of Meath) was fighting with his own family and many outsiders fell in the quarrel. Probably this was the cause why Mac Iarnain, chief of Cuircne, killed him by treachery on Inis Lochá Semhdidhe (L. Sunderlin). It was at this lake Murchad's ancestor, Aed Slaine, had been killed in 603. There was a fort on the shore and probably one on the largest of the islands as well. Mac Iarnain would be a descendant of the Ui Tolairg mentioned in 842 and 952.

In 1038 Ua Muiricein, lord of Tethba, was killed. The regnal list has : "Conaing hUa Muricen was killed by the sons of Muredach m. Catharnaigh." Presumably they thought the kingship should stay in their line, but for the time they lost it. The following table will show how these families who claimed to rule Tethba were related.



Conaing's son held on to the kingship and for some reason two tanists were appointed not of his near relations : Ua Doineannaigh

and Ua Ledbain. This latter was descended from Agda. The former is not in the Ui Maine genealogies.

In 1040 Echtigern m. Brain, lord of Breghmaine, died. His family were the Ui Bhraoin of Cuasan.

In 1043 some crime or sacrilege was committed by the king of Tethba. "The clergy of Ciaran fasted against Aedh Ua Coinfhiacra, lord of Tethba, at Tealach Garbha. Bearnan Chiarain was rung with the end of the Bachal Isa against him. In the place where Aedh turned his back on the clergy he was beheaded before the end of a month by Ua Maeleachlainn," his suzerain. This excommunication was of a very solemn nature for the "Bachal Isa" was St. Patrick's crozier from Armagh and must have been brought all the way for the ceremony. Tealach Garbha, where the clergy fasted, was doubtless Aedh's residence. It is identified with Tullaghangervey in Noughaval parish, Kilkenny West (Cuirene). The Ui Coinfhiacra were therefore in South Tethba and perhaps of the Bregmaine branch.

In 1044 the men of Tethba and the Connhaicne were defeated with heavy loss in a fight on the R. Inny by the men of Meath. The two tanists already mentioned were killed, also Culenai mac Ualghairg, chief of Muinntir Scalaighe. In 1045 "Amalgaidh m. Flainn, chief of Calraighe, died of an unknown disease, after quartering himself by force on Clonmacnois." It was probably from him came the later family name, "Meg Amhalgaidh." McFirbis gives their pedigree (p. 179), but this Amalgaidh is not in it.

In 1046 Ua Ciardha, lord of Cairbre, was killed by the lord of Tethba (Ua Flannagain of Comar). The Cairbre referred to is that in N. Tethba, Cairbre Gabhra.

In 1050 the Calraighe, in no way intimidated by the fate of Amalgaidh, raided Clonmacnois twice in the space of three months. With them were the Sinnacha, *i.e.*, the Ui Catharnaigh of Sil Tadgain. This is the first occasion on which the sobriquet "Sinnach" is applied in the annals to this family. It was not peculiar to them. The Sinnach Ua Leochain, chief of Gailenga, is mentioned in 990, and Sinnach hUi Ceallaig in 1120 (*Chron. Scot.*). The suggestion (made only in one version of the Annals of Ulster) that it was a term of opprobrium after the murder of Cuan Ua Lochain does not therefore hold water. It was perhaps the family crest, or perhaps the popular view of the family character that suggested the epithet. Whatever the origin, the name stuck and was proudly adopted by the Ui Catharnaigh and their chiefs.

In 1052 the Calraighe were attacked and slaughtered by the Connhaicne. It was considered to be St. Ciaran's judgement on

them for their raids in 1050. Their leader, Mac Airectaigh, is not in the genealogies. In 1053 the kings of Munster and Meath made a combined raid on Fine-gall (north Dublin). "The men of Tethba, *i.e.*, the Sinnaigh, took many prisoners from the church of Lusca. They carried off hostages, and also Mor, daughter of Ua Conchobair (Failghe)." Whether this lady was carried off willingly or not, the end was that she married the king of Meath, Conchobar Ua Mail Echlainn.¹⁸ Conchobar's brother had married a Tethba lady, Caintigern,¹⁹ daughter of Guaire Ua Lachtnain, "fer leighinn," *i.e.*, professor, at Clonmacnois, whose death is recorded in 1054. He was doubtless a descendant of Lachtnain, king of Tethba, who died in 889. The sons of these two ladies play a part in later Tethba affairs.

In 1055 the May raid (*creach na Bealtaine*) was made by the king of Connaught into western Meath (*i.e.*, South Tethba), whence he carried off great spoils and many prisoners. In 1056 Odhar son of Flann, lord of Calraighe, died: *Chron. Scot.* says by violence (1054). In 1056 *Chron. Scot.* places a raid made by the same king of Connaught and the Sinnacha on Lotra (Lorrha).

In 1058 Scrin Choluimchille, *i.e.*, Skreen, in Meath, was plundered by the men of Tethba. The men of Meath made a slaughter of them and of the men of Cairbre [Gabhra] in revenge.

In 1066 "Mac Conaing Ua Mhuireccáin, heir of Tethba, was killed by Ua Conchobair (king of Connaught) and Tadg Ua Muireccáin. Aoibhenn, daughter of Ua Conchobair, wife of Ua Muireccáin, died." There seems to be a family tragedy underlying the bare facts. If Ua Conchobair killed his son-in-law it may mean some wrong had been done to his daughter. If Mac Conaing was an innocent victim Aoibhenn may have died of grief for him. The annals give no clue. If Mac Conaing was innocent, he was well avenged next year when both Ua Conchobair and Tadg were killed. The regnal list makes Mac Conaing king after his father. Also it calls Ua Muirecain "Cathal." This is merely substituting one brother for another. (See table p. 107). They were second cousins of Mac Conaing.

In 1067 Ua Conchobair fell in battle and Tadg Ua Muireccain was killed by the Muintir Tlmain of Bregmaine. He is followed in the regnal list by his brother, Aegredan.

In 1068 the men of Tethba slew a Munster prince, Murchadh Ua Briain, in revenge of all the raids and looting they had suffered at his hands. He was apparently killed in Tethba as "his head was taken to Clonmacnois and his body to Durrow." Munstermen

¹⁸ Banshenchus, Lec. p. 392.

¹⁹ *ibid.*

had been guilty of many raids on both. O'Donovan records a local tradition concerning a stone at Fearnach, Killeagh (in the Barony of Clonlonan): that a Munster king was beheaded on it. Now Killeagh is, roughly, half-way between Clonmacnois and Durrow.

In 1069 the territory and church of Granard were burnt by the lord of Fine-gall. A previous entry for the same year records that the churches of Lusk and Swords were burned, it is not stated by whom.

In 1070 the men of Tethba were defeated by Ua Ruairc of Breifne. Conn, son of Mac Cuinn, was killed. The genealogies give a family of Mic Mic Cuind descended from Tadgan, and repeat part of the pedigree under the heading of "the Ui Aodha of the west."²⁰

²⁰ *Z.C.P.*, xx, p. 12; *ibid.*, p. 15.

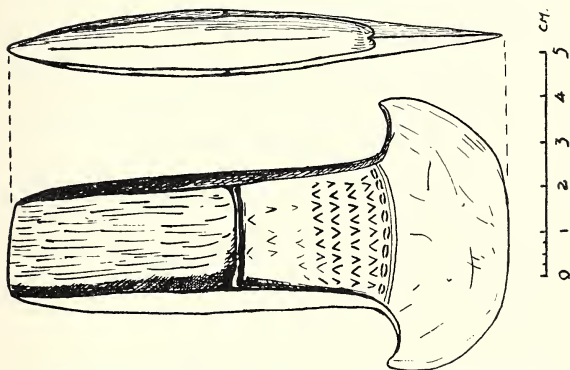
(To be continued).

MISCELLANEA

Bronze axe from the River Suck, Co. Galway.

Dr. P. T. Walshe, *Member*, has kindly forwarded the following note :—

FUAIR MARTAIN Ó MAOLMÁOIRÍ AN tUAZ seo AG OBAIR DÓ AR AN Sucka SA bliathain 1887. D'oirniugadh na h-ábhainn a bhí ar siubhal an uair sin taobh toir teas de béal áta na Sluaigh. An poll buirde ainm na h-áite ar friteadh é. Bíteas cún droichead nua do tógáil tar an ábainn toir Co. na Gaillimhe 7 Co. Rosa Comáin ag béal



DECORATED BRONZE AXE FOUND IN THE RIVER SUCK IN 1887 AT POLLBOY, CO. GALWAY. REPRODUCED BY PERMISSION OF THE NATIONAL MUSEUM.

áta na Sluaigh san am. FUAIR AN fear AN tUAZ SA clábar a bhí tar éis teacht a mach as tóin puill. Ní foláir nó gur éir sé suim éigin ann mar tug sé abairte leis é sé míle slíge go Cluan Uíbe 1 n-aice le Baile 'n Daingin 1 gCo. Ros Comáin ac ní dóca gur tug sé cao a bhí ann. D'fág sé 1 mbosca fearras (uirlisí) é agus tamall gearr n-a baidh sin d'imtigh sé leis go dtí an t-Oileán Uí. Níl fíor agham-sa ar bac doinne leis ó'n uair sin go dtí an lá a fuair mé féin é sa bosca céadna agus mé ar mo laeete saoire san áit sa bl. 1937. Cé nac bpaca mé a leictéir ariam roime sin ba léir dom ós na pictiúirí a connaiocas sna leabharáí staire

SUR TUAḡ UÍMA A BÍ ANN. TUGAS PÉ NDEARA FREISIN GO RAIB LÍNTE ÉISIN AIR AḡUS GO RAIB AN PAOBAR BEAGÁINÍN MAOLUIGTE (MAOL). TUGAS LIOM GO BLÁ CLUAT É (I SCÉAD MNÁ MARTAIN UÍ MAOLMAOIR). FUAIR AN PEAR PÉIN BÁS I MÍ Eanáir 1933 AḡUS NÍ RAIB AITNE RIAM AḡAM-SA AIR. NUAIR A Taisbeánas an fearras do'n Doctúir P. T. Breaclnád o'innis sé dom cao a bí ann 7 duúairt sé go mba coir é a cur go dtí an Museum, ruo a rinne sé. Tá sé ann anois.

Sgoil Pádrais

An Clochrán.

pÁDRAIS C. Ó'NEILL.

Discovery in Co. Tyrone.

An interesting discovery was made on Saturday, July 19th, in the townland of Killyclay, near the village of Augher, Co. Tyrone.

Messrs. Thomas McCarroll, Thomas Nixon and Frank Campbell, whilst working at the gravel quarry belonging to Mr. Thomas McLaren of Rosemount, uncovered a small grave of the cist type wherein was found a damaged burial urn of the Bronze Age period.

When discovered the urn was lying partly on its side with its mouth upwards. It contained cremated bones intermixed with charcoal. These, with the various fragments of the urn, were carefully preserved by Mr. McLaren, and some few days later presented by him to the County Museum, Armagh, for preservation there.

The little grave from which it was obtained was about three and a half feet below the field surface, and it was in a partly collapsed condition, due perhaps to changes in the levels of the gravels in which it was embedded, or to the stripping of soil and gravel from above and around it. It had a paved floor, a common feature in such burials, and the grave itself seems to have been constructed so as just to accommodate the urn.

Unfortunately the grave was demolished in the course of work in the quarry and before examination or measurements could be obtained.

The description of it by the persons responsible for its discovery suggests that it was probably too shallow to allow the urn to be set upright, in which case it may have been originally placed on its side in the position in which it was found when the grave was discovered.

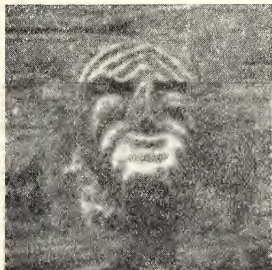
From an examination of the site it would appear that at least two other similar graves were found.

These, however, seem to have been devoid of pottery or bones. The urn sherds are at present in a softish state and require to be dried before any "building-up" can be attempted.

N. CHAMBRÉ.

Stone Head, Clannaphillip Church, Co. Cavan.

The photographs reproduced herewith show the front and side views of an ancient sculptured stone, set in the sacristy wall of Clannaphillip church, in the parish of Killinkere. This church is a modern building, but the stone is said to have come from an older building that stood nearby. Tradition relates that this old building was a seat of learning, and that a Spanish prince was once educated there. The head is locally said to represent the Cailleach

**STONE HEAD BUILT INTO WALL OF CLANNAPHILLIP CHURCH.**

Gearagain, who was destroyed by St. Patrick about the spot where the ancient church of Moybolge (Magh Bolg) stands, that is, about ten miles away. The writer has heard the Cailleach Gearagain also referred to as the Gawrawóg (Garbhóg). The lips of the figure are shaped as if to represent the Cailleach as blowing with her breath, and may be compared to conventional representations of Boreas, the North Wind. For an account of St. Patrick's destruction of the Cailleach, see O'Connell's "The Diocese of Kilmore" and also the Journal of the Breiffne Antiquarian Society, Vol. II, No. 2, 1924.

THOMAS J. BARRON.

NOTICES OF BOOKS

Books marked thus * are by members of the Society.

**Statute Rolls of the Parliament of Ireland, 12th to 21st Edward IV.*
 Edited by James F. Morrissey. pp. lxxvi+967. Stationery
 Office, Dublin. 25s.

THIS is the fourth volume of the Irish Record Office series of Early Statutes, and its publication may be regarded as a triumph over

difficulties. The first volume was published in 1907 ; in the Preface to it Dr. Berry, the editor, explained that the published editions of the Irish Statutes contained only about 66 out of a total number of about 1,300 enactments of the Anglo-Irish Parliaments down to and including the reign of Richard III. Recognising that these Statutes were of the greatest value as illustrations of the history of English government in Ireland, the Irish Record Commissioners in 1812 caused several hundred of them to be transcribed with a view to publication ; but for various reasons they were not published at that time, and the transcripts were preserved in the Public Record Office until this series was commenced. By 1914 three volumes had been published, covering the period from King John's reign to the middle of that of Edward IV. Then in the destruction of the Record Office in 1922 almost all the original Rolls perished, only a few surviving the fire. The 54th Report of the Deputy Keeper contains a list of such documents as were not destroyed. Fortunately the Record Commissioners' transcripts of the Statutes were saved ; but the English translation which had been prepared was destroyed with the original Rolls, and a new translation had to be made. A further misfortune was to come ; after the volume had been set up, the type of the text and translation was destroyed in the fire which occurred at Messrs. Browne and Nolan's in 1935. The duplicate revised proofs were, however, available, and finally these were photographed and reproduced by the photo-lithographic method. The Editor is to be congratulated on this well turned out volume.

The Statutes here printed cover the years 1471 to 1481. This period, just before the Tudors began to rule in England, marked the early stages of the growth of the power of the Earls of Kildare in Ireland. After the restoration of King Edward IV in April 1471, Thomas, 7th Earl of Kildare, was elected Justiciar by the Irish Parliament : the enactment to this effect was printed at p. 715 of Vol. III of this series. In the present volume we find, as well as a provision enabling him to appoint officers of State (p. 13), a grant to him of a retinue, or personal bodyguard, of eight score archers (p. 131). Later, in 1474, Parliament established the " Guild of St. George " for the defence of the Pale, creating and equipping a body of 200 armed men, to be commanded by the Earl and 12 of the most honourable and loyal gentlemen of the Pale. Earl Thomas died in March 1477, and his son Gerald (Gearóid Mór), in spite of the King's letter terminating his Justiciarship, held a Parliament as Justiciar at Naas in May 1478. The King, however, appointed Henry Lord Grey as Deputy Lieutenant of Ireland, and Grey held a Parliament at Trim in November 1478, which declared the Parliament held by Kildare at Naas to be void (p. 651).

The Treasurer refused to deliver up the Great Seal, and Grey was at first refused admission to Dublin Castle. Ten years before Earl Thomas had been attainted and the Earl of Desmond had been executed for less than this ; but now presumably Earl Gerald had taken steps to protect himself if attacked, for in the result Grey's appointment was withdrawn, and we find Kildare holding the next Parliament in 1479 as Deputy to Richard Duke of York (p. 683). From this time on Earl Gerald ruled Ireland till his death in 1513, and as Professor Curtis says his practical sovereignty, continued by his son Gerald the 9th Earl, was only ruined by the folly of Silken Thomas in 1534. In this volume we can follow the first steps towards laying the foundations of their power : in 1479 the Parliament passed a statute against absentees, giving the Earl authority to appoint receivers to collect two-thirds of the rents due to persons absent from their lands, and to use the moneys collected "for the defence and safeguard" of the country. This system was later on extended, and as a result the Earls obtained possession of large tracts of land. The bodyguard of eight score archers was also increased by later enactments empowering them to use public funds for maintaining soldiers, and they settled these troops, who are sometimes referred to in the State Papers as "the King's galloglasses," on the lands which they thus acquired from absentee proprietors.

A great many, in fact the majority, of these enactments are not what we would now regard as public statutes. Some of them are in the nature of private Acts of Parliament, for example, Acts providing for the legitimation of the offspring of certain marriages within the prohibited degrees ; but many deal with matters, such as disputes as to the title to lands, or even criminal charges, which would now be dealt with by the ordinary Courts, or by Departments of the Civil Service, for instance, a rectification of the "extent," or valuation, of the lands of Kimmage, near Dublin, which are named "le Newcamysshe" and "le Oldcamysshe." Among many matters of local interest is a provision prohibiting the inhabitants from making roads or breaking passages over the dyke which had been constructed for the defence of the County of Dublin between "the Chapel of Saint Bride near Tallaght" and Saggart. This dyke must have been somewhere on Tallaght Hill, but there seems to be no trace of it remaining now, nor do the maps show any place that could be identified as the Chapel of Saint Bride. It is of topical interest at the present time to read that it was enacted in 1478 that as the Red Bog of Allen is free to all men for making turf (*torbes*), those who draw turf from it shall be free from all interruptions, and from the exactions of divers gentlemen who now take an eighth of every cartload that comes from the said bog.

PROCEEDINGS

REPORT OF THE COUNCIL FOR 1940.

At the Annual General Meeting of the Society held on 30th January, 1940, the following were elected to their respective offices :—

PRESIDENT : Eoin MacNeill, Litt.D., M.R.I.A.

HONORARY GENERAL SECRETARY : J. J. Tierney, M.A.

HONORARY TREASURER : John Maher.

MEMBERS OF COUNCIL : Professor E. Curtis, *Fellow* ; Rev. Charles Scantlebury, S.J., *Member* ; Dr. Eaton W. Waters, *Fellow*.

HONORARY AUDITORS : Capt. Erskine E. West, *Fellow* ; George B. Symes, *Member*.

During the year eight Meetings of the Society were held. The papers read and the lectures given at these Meetings are listed in the Journal for 1940, at pages 102-3 and 213-4.

The following nominations for President, Officers and Members of the Council for 1941 were duly received :—

PRESIDENT :—Harold G. Leask, M.R.I.A.I., M.R.I.A.

HON. GEN. SECRETARY :—James J. Tierney, M.A., *Member*.

HON. TREASURER :—John Maher, *Member*.

MEMBERS OF COUNCIL :—Eoin O'Mahony, K.M., B.L., Rev. J. L. Robinson, M.A., Rev. John Ryan, S.J., Litt.D.

The foregoing nominations being in accordance with the Statutes and Bye-laws, and not in excess of the several vacancies, the persons named are to be declared elected to the respective offices for which they have been proposed.

The Council have nominated the following as Hon. Auditors for 1941 :—Capt. Erskine E. West ; George B. Symes.

Meetings of the Society will be held during the year 1941 as follows :—

Tuesday, 28th January	... Annual General Meeting.
„ 11th March	... Meeting for Papers, etc.
„ 29th April ...	... Quarterly Meeting.
„ 27th May ...	... Meeting for Papers, etc.
„ ?	... Quarterly (Summer) Meeting.
„ 30th September	... Quarterly Meeting.
„ 4th November	... Meeting for Papers, etc.
„ 9th December	... Statutory Meeting.

During the Session 9 Meetings of the Council were held, at which the attendances were :—

E. MACNEILL, <i>President</i> 6	H. G. LEASK, <i>Fellow</i> 7
T. P. LE FANU, <i>Past President</i> 0	*T. F. O'RAHILLY, <i>Member</i> 6
R. A. S. MACALISTER, <i>Past President</i> 3	R. L. PRAEGER, <i>Member</i> 8
REV. M. V. RONAN, <i>Vice-President</i> 4	C. P. CURRAN, <i>Fellow</i> 8
COMMANDER D. B. O'CONNELL, <i>Vice-President</i> 0	C. MCNEILL, <i>Fellow</i> 5
T. B. COSTELLO, <i>Vice-President</i> 0	E. M. STEPHENS, <i>Member</i> 9
R. S. LEPPER, <i>Vice-President</i> 0	E. CURTIS, <i>Fellow</i> 4
T. H. MASON, <i>Fellow</i> 7	REV. C. SCANTLEBURY, <i>Member</i> 9
T. CASSEDY, <i>Fellow</i> 6	E. W. WATERS, <i>Fellow</i> 0
†H. V. CRAWFURTH SMITH, <i>Fellow</i> 3	J. J. TIERNEY, <i>Hon. Gen. Secretary</i> 8
	J. MAHER, <i>Hon. Treasurer</i> 7
	L. PRICE, <i>Hon. Editor</i> 7

†Co-opted 20th March, 1940.

*Co-opted 2nd March, 1939.

EXCURSIONS.

Excursions were made as follows :—

27th April, 1940.—To Newgrange, Kells and Trim. The party numbered fifty-four.

15th–20th July, 1940.—The Annual Summer Excursion took place in the Province of Leinster, with Kilkenny as centre. The party numbered fifty-five.

The party motored from Dublin to Kilkenny on the morning of Monday, 15th July, and in the afternoon visited various monuments of the City's religious architecture, including St. Canice's Cathedral, the Black Abbey and St. Francis' Friary, under the expert guidance of Dr. Macalister.

On Tuesday, 16th July the party did a circular tour of the chief antiquities in the south-west of the county, first visiting the ancient Priory at Kells and then the Ogham stone at Lamoge, from which the party moved on to see the very interesting and beautiful crosses at Ahenny and Kilkieran, whose methods of construction and decoration were explained by Dr. Macalister. In the afternoon

the remains of Carrick Castle, with its interesting plaster-work, were visited, and also the Cross at Killamery, and the Friary of Augustinian Hermits at Callan, where the Rev. M. Moloney spoke on the architecture and history of the building.

On *Wednesday, 17th July*, the Cistercian Abbeys at Jerpoint and Dunbrody were visited under the guidance of Mr. H. G. Leask. In the afternoon the party visited the Abbey Church of St. Mary's, New Ross, and were afterwards hospitably entertained to tea at Monksgrange by Mr. and Mrs. E. R. Richards-Orpen, after which the Monastery at Graiguenamanagh was visited.

On *Thursday, 18th July*, the party motored south to visit the remains of Burnchurch Castle and Kilcooley Abbey. The interesting points of the architecture of these buildings were explained to the members by Mr. Leask. After lunch the party motored on to Freshford Church to see the fine door with its Irish inscription, and from there proceeded to Ballymoon Castle, of which Mr. Leask explained the plan. Afterwards the party was entertained through the hospitality of Mr. and Mrs. W. E. J. Dobbs. After tea the party visited Tullaherin Round Tower and also Gowran Church, on which the Rev. M. Moloney spoke to the Members.

On *Friday, 19th July*, in the morning the party motored south to Knocktopher, and under the guidance of Sir Hercules Langrishe visited the moat of Knocktopher, the Ancient Friary and the Holy Well. From here the party proceeded to the curious castle at Aghaviller. In the afternoon the Leac an Scail Dolmen was visited, and the party proceeded south to Waterford City, where Reginald's Tower and the French Church were visited. The City Charters, which were exhibited through the kindness of the Lord Mayor of the city, were then inspected.

On *Saturday, 20th July*, the party returned to Dublin, visiting Fertagh Round Tower and Cullahill Castle on the way under the guidance of Dr. R. A. S. Macalister.

28th September, 1940.—To Dunailinne, Old Kilcullen, Timahoe and the Hill of Dunamase. The party numbered sixty-six.

MEMBERSHIP.

During the year two Fellows and Twenty-one Members joined the Society.

Fellows :—Rev. J. Fitzgibbon ; T. J. S. Gray.

Members :—M. J. Ryan, S.C. ; Rev. D. Brosnan ; Mrs. M. M. Phelan ; Mrs. M. Loftus ; Mrs. K. G. Sullivan ; M. Lynch ; F. J. McGibben ; Rev. W. S. Parker, M.A. ; Rev. T. J. Clohosey ; F. R. A. McCormick ; E. J. Bennett ; V. A. Kirwan ; Dr. G. Maguire ; F. C. Connolly ; Major-Gen. Sir George Franks ; Miss M. Gavan-Duffy ; Mrs. M. McCarthy ; Rt. Rev. Monsignor P. Boylan, D.D., M.R.I.A. ; Rev. W. Grome-Merrilees ; W. J. Tunney ; J. Hunt.

The resignations of two Fellows and twenty-eight Members were accepted.

The names of the following Fellows and Members have been removed from the Roll under Rule 10. They may be restored to Fellowship and Membership on payment of the amounts due :—

Tomas Breathnach ; G. H. Costigan ; Rev. J. Cunningham ; Rev. T. H. Curneen ; The Lord Holmpatrick ; Miss H. MacDermott ; A. S. Wightman.

The deaths of three Fellows and fourteen Members were recorded :—

A. D. Cooper ; Mrs. C. M. Griffin ; J. B. Aikin ; P. J. Boland ; Most Rev. E. J. Byrne, Archbishop of Dublin ; J. Gately ; P. Banim ; Major The Fox ; Mrs. G. Mooney ; Miss E. M. Cunningham ; J. H. B. Clements ; J. H. Burton ; F. A. Heron ; P. Gleeson ; A. G. Haddon ; Rev. Archdeacon W. F. Alment ; Sir Malcolm C. C. Seton.

The losses to the Society by deaths and resignations amounted to 47, the number removed from the Roll under Rule 10 amounted to 8, and the accessions amounted to 23.

The number of Fellows and Members now on the Roll is distributed as follows :—

Honorary Fellows	...	...	...	9
Life Fellows	...	...	...	38
Fellows	...	...	...	118
Life Members	...	...	...	35
Members	...	...	...	488
Associate Members	...	...	...	2
				<hr/>
				690

FINANCE.

The total receipts from all sources during the year 1940, from subscriptions, dividends, rents, sale of publications, excursions, and miscellaneous receipts amounted to £904 8s. 4d.

The total expenditure was £894 11s. 3d., as follows :—Printing and illustrating the *Journal*, Parts III and IV, 1939, and Part I and £50 on account of Part II, 1940, £415 6s. 8d. ; rents, salaries, stationery, excursions and general expenses, £479 4s. 7s.

The Society holds investments of £400 in Irish Free State Second National Loan, £100 in Irish Free State Fourth National Loan, £200 Irish Free State Post Office Savings Certificates, and £50 on deposit with the Society's bankers.

LIBRARY.

In addition to current periodicals, the following publications were received :—

“The Waters Family of Cork.” By Dr. Eaton W. Waters. From the Author.

“L'Art Architectural.” Two vols. by Rouyer, and “Exemples de Decoration,” by Gaucherel. From C. P. Curran.

“Town Wall Fortifications of Ireland.” By J. S. Fleming. Two copies, one from C. P. Curran and one from Major H. F. McClintock.

“A Book of Danish Ballads.” By Axel Olrik. From Miss G. C. Stacpoole.

“Lambeg Churchyard.” Inscriptions on old Tombstones (1626-1637). By William Cassidy, junr. From the Author.

“Preliminary Survey of the Ancient Monuments of Northern Ireland.”

“The Prehistoric Foundations of Europe to the Mycenaean Age.” By C. F. C. Hawkes.

“Annals of Loch Ce.” Reprint of 1871 Edition.

“The Book of Fenagh.” Facsimile with Supplementary Volume by R. A. S. Macalister.

“The Civil Survey, A.D. 1654-1655.” Volume V. County of Meath.

“Irish Art.” By Mademoiselle Francoise Henry.

“Prehistory of Scotland.” By V. Gordon Childe. From Miss G. C. Stacpoole.

“Prehistoric Communities in the British Isles.” By V. Gordon Childe.

“Phoenicia and Western Asia.” By R. Weill.

Commentarius Rinuccinianus, Vol. III. O'Farrell & O'Connell. Irish MSS. Commission.

The Royal Society of Antiquaries of Ireland

List of Societies, etc., from whom publications are received.

- *Aarboger fær Novdisk Oldkyndighed og Historie, etc., Denmark.
- *Académie Royale d'Archéologie de Belgique.
 - American Antiquarian Society.
- *Arsberattelse, Bulletin de La Société Royale des Lettres de Lund.
 - Belfast Museum and Art Gallery (Quarterly Notes).
 - Belfast Natural History and Philosophical Society.
 - Belfast Naturalists' Field Club.
 - Bihar and Orissa Research Society, India.
 - Bollandistes, Société des.
 - Bristol and Gloucester Archaeological Society.
 - British Archaeological Association.
- *Bruxelles, Société Royale d'Archéologie.
 - Cambrian Archaeological Association.
 - Cambridge Antiquarian Society.
 - Cambridgeshire and Huntingdonshire Archaeological Society.
 - Carmarthenshire Antiquarian Society.
 - Chester and North Wales Archaeological and Historical Society.
 - Cork Historical and Archaeological Society.
 - Cymmrodorion, Honourable Society of.
- *Det Kongelige Norske Videnskabers Selskab, Trondhjem.
 - Dorset Natural History and Antiquarian Field Club.
 - Down and Connor Historical Society.
 - Essex Archaeological Society.
 - Folklore of Ireland Society.
 - Galway Archaeological Society.
 - Glasgow Archaeological Society.
 - Henry Bradshaw Society.
 - Irish Memorials Association.
 - Izglītības Ministrija, Piemēneklū Valde, Rīgā.
 - Kent Archaeological Society.
 - Kildare Archaeological Society.
- *Kungl. Vitterhets Historie och Antiquitets Akademien, Stockholm.
 - Lancashire and Cheshire, Historic Society of.
 - Leningrad, State Academy for History of Material Culture.
 - Louth Archaeological Society.
- *Norsk Folkemuseum Annual Report.
 - Numismatic and Antiquarian Society of Philadelphia.
 - Numismatic Society, London.
- *Paris, Académie des Inscriptions et Belles Lettres.
- *Polskie Towarzystwo Prehistoryczne, Poznań.
 - Prehistoric Society.
- *Rhineland, Verein Von Altertumsfreunden.
 - Royal Anthropological Institute.
 - Royal Archaeological Institute of Gt. Britain and Ireland.
 - Royal Historical Society.
 - Royal Institute of British Architects.
 - Royal Irish Academy.
 - Shropshire Archaeological, etc., Society.
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- *Upplands Fornminnesförenings Tidskrift, etc., Uppsala.
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 - Wiltshire Archaeological Society.
 - Wisconsin State Historical Society.
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The Royal Society of Antiquaries of Ireland

THIS Society, instituted to preserve, examine, and illustrate the Ancient Monuments of the History, Language, Arts, Manners and Customs of the past as connected with Ireland, was founded as the Kilkenny Archaeological Society in 1849. On 27th December, 1869, Queen Victoria was graciously pleased to order that it be called The Royal Historical and Archaeological Association of Ireland, and was further pleased to sanction the adoption of the title of THE ROYAL SOCIETY OF ANTIQUARIES OF IRELAND on the 25th March, 1890. The Society was incorporated by Royal Charter in 1912.

General Meetings of the Society are held each year, in Dublin or elsewhere in Ireland, at which Papers on Historical and Archaeological subjects are read. Fellows and Members elected, objects of Antiquity exhibited, and excursions made to places of antiquarian interest. The Council meets monthly in Dublin. Honorary, Provincial and Local Secretaries are appointed, whose duty it is to inform the Secretary of discoveries of Antiquarian Remains in their districts, to investigate Local History and Traditions, and to give notice of all injury, likely to be inflicted on Monuments of Antiquity and Ancient Memorials of the Dead, in order that the influence of the Society may be exerted to preserve them.

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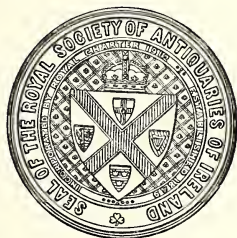
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CONTENTS

	PAGE
MAJOR-GEN. SIR GEORGE FRANKS, <i>Member</i> —Field-Marshal Ulysses Maximilian Browne	121
JACQUETTA HAWKES—Excavation of a Megalithic Tomb at Harristown, Co. Waterford (<i>Illustrated</i>)	130
MISCELLANEA—A Decorated Tile from Baltinglass Abbey (<i>Illustrated</i>), 148—Excavation of Church Site in Old Kilcullen Townland, Co. Kildare (<i>Illustrated</i>), 148—Two Bog finds from Co. Wicklow (<i>Illustrated</i>)	151
NOTICES OF BOOKS	153
PROCEEDINGS	157

SUPPLEMENT.

J. J. BUCKLEY, <i>Fellow</i> —Some Irish Altar Plate (<i>continued</i>)	137
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(Formerly the Kilkenny Archaeological Association, and the Royal Historical
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FIELD-MARSHAL ULYSSES MAXIMILIAN BROWNE.

By Major-Gen. SIR GEORGE FRANKS, K.C.B., *Member.*

WHEN Frederick the Great marched into Silesia with 40,000 Horse, Foot, and Artillery, it is highly improbable that he anticipated that his most redoubtable opponent would be an Irishman. Nevertheless, an Irishman it was, General Ulysses Maximilian Browne, upon whom fell the brunt of the defence of Silesia when the Governor, Count Wallis, overtaken by the sudden invasion, found himself trapped and shut up in the frontier fortress of Glogau.

"Who," asks Carlyle, "were the Irish brothers Browne, the fathers of these Marshals Browne? I have looked in what Irish peerages and printed records there were, but without the least result." The answer to Carlyle's question is to be found in the pedigree of the Brownes of Camas (Registered Pedigrees XX Vol. VI.), in the Office of Arms, Dublin Castle. General Browne, afterwards Field-Marshal Graf von Browne, Count of the Holy Roman Empire, Baron de Camus and Mountany, was the scion of an ancient and honourable Irish family, many members of which rose to high distinction in the Imperial services of both Austria and Russia.

The ancestral home of the Field-Marshal's family was Camas, on the river Morning Star, in Co. Limerick, near the town of Bruff.

It has been for two centuries the seat of the Bevan family. Close by are the ruins of the ancient castles of Lough Gur, Ballygrennan, and Bruff, the two last formerly in the hands of the de Lacy family, kinsmen of the Brownes, supporters of the Desmonds, and not infrequently in conflict with the royal garrison of Kilmallock. It is a far cry from the Morning Star to the banks of the Oder, but the *Wild Geese* made long flights in search of the military careers from which they were debarred by religion and politics in their own country. "Between 1651 and 1654 thirty-four thousand were transported into foreign parts." (Prendergast: Cromwellian Settlement, p. 21). Of those who followed King James into exile the Marquis McSwiney makes mention of no less than 26 battalions of Foot, 2 regiments of Horse, and 2 of Dragoons in the service of France alone.¹

The particular reasons which caused the Brownes to seek foreign service may be inferred from the significant date, 1691, on which Ulysses Browne, father of the Field-Marshal, and his brother George left Ireland. These were "The Irish brothers Browne" referred to by Carlyle. The sons of both rose to the rank of Field-Marshal in the service of Austria.

The pedigree mentioned above shows an ancestry going back to about the time of Richard II, since which time the family had been settled at Camas. The last Browne described in the pedigree as "Of Camas" is George Browne, Count of the Roman and Russian Empire, General-in-Chief and Governor-General of Livonia and Estonia. This George Browne was a third cousin of Ulysses Maximilian. As his mother was a de Lacy, and he himself later married a de Lacy, we may suppose that it was the de Lacy connection which carried him into Russian service. Peter de Lacy, whose daughter he married, was a Field-Marshal in the Russian army and Governor of Riga. The *Wild Geese* flew high.

That the immediate forebears of the Field-Marshal were greatly inspired by the spirit of adventure is clear from the record shown by the pedigree. His father, Ulysses Browne, was, like his more distinguished son, a Count of the Holy Roman Empire, and Colonel of Cavalry in the Austrian Army. He was ennobled by the Emperor Charles VI for his gallant services. His grandfather, George Browne, perished by shipwreck in the Spanish service, while two of the latter's brothers were slain in battle. Nor have we yet exhausted the warlike record of the house, for in a generation still

¹ Notes on some Irish Regiments in the Service of Spain and Naples in the 18th Century, by the Marquis McSwiney of Mashanaglass. *P.R.I.A.*, XXXVII. C.9. (1927).

further back we find that Dominick Browne "was killed in battle with Gustavus Adolphus, King of Sweden." *Bon Chien chasse de race*, so we need feel no surprise to find Ulysses Maximilian starting his military career at the age of twelve (according to one account) at the siege of Belgrade, and completing it, full of honour, at the age of 52 at the battle of Prague, where he fell mortally wounded leading a charge of grenadiers.

Although he was born at Basle, 23 October, 1705, he seems to have been sent back to Ireland in childhood, as we read of his education at the Diocesan School in Limerick under the tuition of the Rev. Mr. Cashin. Unfortunately no records of the Diocesan School are now extant. Whether or not he was actually present at the siege of Belgrade in 1717, he certainly returned to Austria at an early age, and exchanged the tuition of the Rev. Mr. Cashin for a sterner one under his uncle, in whose infantry regiment he served with distinction in the campaigns in Hungary and Sicily. Nor was Ulysses Maximilian a laggard in love, for in 1726, at the age of 21, he subdued the heart and won the hand of the young Countess Marie Phillipine von Martinez, a Bohemian lady of high degree.

Two sons were born of this marriage, in 1727 and 1728, and the future Field-Marshal and his Countess enjoyed a few brief years of peace before he plunged in 1733 into the long series of wars, which were to bring him rapid promotion and undying fame. In 1733, with the rank of Lieut.-Colonel, he took part with his regiment in the war in Lombardy, was promoted Colonel in 1734 at the age of 29, and commanded the regiment at the battles of Parma and Guastalla. In the latter he was wounded. In 1735 he was promoted to General-Feldwachtmeister, commanded for a time the troops in the Tyrol and in 1737 was once more in the field, distinguished himself greatly in campaigns against the Turks, especially at the siege of Bagnaluk; and in December, 1740, found himself second in command to Count Wallis in Silesia. On the 16th December, 1740, Frederick the Great advanced into Silesia at the head of a considerable army of invasion, and Austria was ill-prepared to receive the incursion. "It would have been well," says Carlyle, "if the late Emperor Charles VI, in place of obtaining the signature of eleven potentates to the Pragmatic Sanction, had bequeathed his heiress, Marie Therese, 200,000 soldiers and a full treasury."

In the actual circumstances at the outbreak of hostilities the Austrian forces in Silesia numbered only some 3,600 Horse and Foot, inadequately supplied with artillery. Count Wallis, the Military Governor, locked up in the beleaguered fortress of Glogau, was for all practical purposes *hors de combat*, and upon Browne

devolved the task of organising such resistance as was possible. He set himself to the task with energy and determination, collected such forces as he could lay hands on, some 7,000 Foot and 600 Horse, and with these prepared to resist the advance of Frederick with this army of 40,000 men.

The earlier stages were comparatively easy for Frederick. The Prussian army spread out fanwise after passing the frontier, and, leaving Glogau blockaded, swept on to Leignitz and Breslau. The Protestant population were by no means unfavourably disposed, and Breslau was a Free Town with rights and privileges of its own. No Austrian garrison could be introduced, and the worthy burghers had a whole-hearted objection to Browne's methods of preparation, which entailed the burning of indefensible suburbs and all such obstructions to an effective defence. The defence of Breslau was, therefore, limited to nailing a *Protest* on the Rathaus door. Frederick rode in and entertained some thirty of the notables at dinner. Further South it was a different story. Browne had been busy, Brieg and Neisse had been garrisoned, victualled, and repaired; and, most important of all, a stout-hearted soldier had been placed in command of each.

Brieg was blockaded and Neisse besieged. The siege commenced on the 9th January and after a fortnight's ineffective effort was abandoned on the 23rd. Frederick disappointed of his achievement, retired to Berlin until the Spring, while Browne was transferred to other scenes of action.

The kaleidoscope of the War of the Austrian Succession kept all Europe in a turmoil from 1740 to 1748. From Flanders in the North to Italy in the South the grim struggle continued with alternate successes to one side or the other; Austria, Britain, and Sardinia on the one side; Prussia, France, and Spain on the other. The year 1744 found Browne in Italy, serving under Prince Lobkowitz in Lombardy. In the North, Charles Emanuel, King of Sardinia, and ally of Marie Theresa, was struggling in Piedmont against French and Spaniards. In the South, in the kingdom of Naples, lay Spanish and Neapolitan armies under de Gages and Don Carlos, son of the King of Spain. In March, 1744, Lobkowitz marched South from Rimini in a somewhat leisurely fashion to invade the kingdom of Naples. Don Carlos on his side gathered his forces in the neighbourhood of Valmontone, some 25 miles South East of Rome. Lobkowitz traversed the Apennines, passed within a few miles of Rome, and in June, with 14,000 infantry and 3,000 cavalry, faced Don Carlos, whose army mustered some 25,000 men, half Spaniards and half Neapolitans, the latter of mediocre quality, in their entrenchments near Velletri.

Lobkowitz, whose movements as we have noticed were leisurely, continued to face Don Carlos for some two months, until the King of Sardinia, hard pressed in Piedmont, appealed vigorously for reinforcements. Before complying with these demands Lobkowitz decided at last to strike a blow at Don Carlos. Browne with 4,500 Foot and 1,500 Horse was despatched on the night of the 10/11 August to march round the Spanish-Neapolitan camp and surprise Velletri from the South, while secondary attacks were made on the Spanish forces to the North of the town.

So well did Browne succeed that he dispersed the Southern camps, broke into the town, and nearly captured Don Carlos in his night attire.² Subsequent looting and disorder among his troops somewhat marred a successful enterprise. Browne, nevertheless rallied the marauders, beat off counter-attacks, and by 9 a.m. had rejoined the Austrian main body with some 600 prisoners. Had the remaining Austrian forces been handled with equal skill and vigour, a substantial victory might have been gained. As it was the day cost the Spanish-Neapolitans some 4,000 men, and the Austrians 2,000. The failure to achieve more was due to Lobkowitz and not to Browne.

The events of the succeeding twelve months in Italy do not immediately concern General Browne, who was called away to other theatres of war. Charles Emanuel in Piedmont and the Austrians under Schulemberg carried on an uphill struggle against superior French and Spanish forces until the Treaty of Dresden altered the whole aspect of affairs. Peace between Maria Theresa and Frederick freed Browne with 30,000 men from Bohemia, and by February, 1746, he was marching in all haste up the Po to the assistance of the hard-pressed Charles Emanuel. On the 18th he bridged the Po at Sachetto, joined hands with the Sardinians, and subsequently played an important part in the victory of Piacenza, where he commanded the left wing of the army with decisive results.

The tide had turned with a vengeance, while the death of Philip V of Spain added further confusion to the plans of the allies, now

² It is a curious coincidence that the most strenuous opposition was offered by two Irish regiments, the regiments of "Irlanda" and "Hibernia" in the service of Spain.

"Don Daniel MacDonnell fell, sword in hand, at the head of his regiment (Irlanda) and that of Hibernia in a supreme effort to prevent General Count Browne's forces from penetrating into the town of Velletri, where the King of Naples and the Spanish Commander-in-Chief had their headquarters." *Vide* Marquis McSwiney, *Irish Regiments in the Service of Spain and Naples*, p. 2.).

in full retreat towards the French frontier. Charles Emanuel at this juncture was stricken down with smallpox and the chief command devolved upon Browne. Genoa surrendered at discretion, and Browne led the victorious Austro-Sardinians up to and across the Var, and, with the support of the British Fleet under Admiral Medley, invested Antibes. Behind him meanwhile at Genoa the high-handed methods of the Austrians had exasperated the citizens beyond endurance. Revolt blazed up, and Browne, recrossing the Var with surprisingly small loss, hastened back to deal with the rebellious city, a menace of some magnitude to his lines of communication. Genoa was invested, but, after severe fighting and heavy loss on both sides, operations were suspended by an armistice culminating in the Peace of Aix la-Chapelle on the 18th October, 1748. Thus ended a practically continuous period of war, lasting from December, 1740 to October, 1748, and extending from Flanders to Italy.

Between Frederick and the Austrian army, when the Seven Years' War broke the eight years' peace in 1756, lay a Saxon force, some 18,000 in number, under the Polish-Saxon King. The Saxons were strongly entrenched on a plateau near Pirna flanked by the River Elbe and supported by the fortress of Konigstein. To attack the position was uninviting, and to leave such a menace on the flank of his communications was impracticable; so Frederick adopted the alternative of blockading and starving them out.

In haste a relieving army was mobilised, the imperial stables being depleted to find artillery horses, and Browne at the head of a considerable force marched from Prague to the River Eger. Frederick countered by despatching Keith with 30,000 Prussians to march through the Erz Gebirge Mountains by Toplitz on Lobositz. Browne, however, got there first. Frederick, who had joined Keith, advanced to the attack in a thick mist in the early morning of 1st October.

Frederick had formed the impression that he had only to deal with Browne's rear-guard, while the latter with his main body was crossing the Elbe and pushing for Pirna on the Eastern bank of the river. Accordingly he ordered his cavalry to charge, and some twenty squadrons hurled themselves in the mist upon what proved to be the centre of Browne's army. The result was disastrous. Involved in marshy ground on the banks of the Morell brook, and swept by artillery fire from Lobositz, they were driven back with great loss to the shelter of two small hills to the North of Lobositz. Browne has been justly criticised for having failed to secure these two hills to cover his position, which in fact he could have done. On Frederick's left, meanwhile, his infantry had met

with greater success ; and after heavy fighting in the neighbourhood of Lobositz, in which the combat swayed backwards and forwards between the town and Lobosch hill, the Prussian Grenadiers gained a footing in the town and set fire to it. Browne's position was now somewhat critical. A masterly counter-stroke with the troops on the left of his line relieved the situation, and eventually he drew off his forces in good order to the village of Budin a few miles to the south. Both sides claimed the victory.

The position of the Saxons was becoming desperate, and a gallant effort was made to relieve them by a stroke to the East of the Elbe. Browne with a picked force of 8,000 men crossed the river and, moving by Kamnitz and Rumburg, reached Lichtenhayn undiscovered on the 11th October. The plan arranged was that next morning the Saxons, after firing two signal guns to show that they were ready, should attack the Prussian posts in front, while Browne simultaneously attacked them in rear, the Saxons thus cutting their way through the enveloping lines to freedom. In vain Browne waited two days, in appalling weather and in considerable danger, for the signal guns. Delays and misgivings on the part of the Saxons were responsible for the miscarriage of an excellent plan. The morning after Browne had marched away in despair, unable to risk the danger of further exposure of his small force, the signal guns boomed forth, the Saxons sallied out, ran into overwhelming Prussian forces, and eventually made an ignominious surrender. The failure was not due to Browne.

From Frederick the Great to von Moltke the Prussian theory of defence has ever been to attack. His successes of the previous year had drawn upon Frederick the unwelcome attention of the greater part of Europe. In the early months of 1757 Austrian, Russian, French, and even Swedish armies, outnumbering his forces collectively by three to one, were threatening invasion from four different quarters. It was confidently expected that Frederick would stand on the defensive. Such, however, was not Frederick's method of dealing with the situation. Despatching 30,000 men into East Prussia to hold back the Russian advance (how similar to 1914!) he marched on April the 20th in three columns from Saxony and Silesia upon Prague, where the main Austrian army was assembling. Driving in the Austrian advanced troops, and mopping up a number of their magazines on the way, his main body arrived on the high ground North of Prague on the 2nd May, where a few miles to the South-East lay the Austrian army, strongly entrenched on the Ziscaberg plateau, while between them ran the River Moldau. On the 5th Frederick passed his main body by pontoon bridges from the West to the East bank of the Moldau,

at daybreak on the 6th Schwerin's column from Silesia joined up, and, though Schwerin's troops had been marching since midnight, the whole were ready for an attack upon the extremely formidable Austrian position.

The front of the position, facing North towards the Prussians, was guarded by the steep escarpment of the Ziscaberg, running down to the Moldau River, which at this point makes a sharp bend to the East, and another equally sharp back to the West in the form of a horseshoe. The Eastern side of the plateau is bounded by a small stream, which at that time ran through a chain of fishponds, muddy and half dry. The left flank of the Austrian army, numbering some 75,000 men under the chief command of Prince Karl, rested on the escarpment of the Ziscaberg at the point where the river bends to the East. The flank of the right wing, which was under command of Field-Marshal Browne, rested on the stream and chain of muddy pools on the Eastern side.

Frederick and Marshal Schwerin had between them some 70,000 men for the enterprise, Keith with 30,000 having been left on the West bank of the Moldau to hold the Austrian garrison on that side. Donau with 30,000 Austrian reinforcements was approaching from the South, a day or two's march distant, and no time was to be lost, the odds were heavy enough already. Soon after six o'clock the King, with Marshal Schwerin and General Winterfeldt, was a-horse and reconnoitring. The front along the escarpment and river was obviously too formidable, but further South an attack seemed feasible across the little brook mentioned above. The chain of muddy fishponds they could not detect, half overgrown as they were with verdure. By nine o'clock the Prussian army was in movement, a difficult and dangerous manoeuvre round the flank of the startled and astonished Austrian army, stirred into somewhat belated activity. One wonders, if Browne instead of Prince Karl had been in chief command, whether Frederick would have been permitted to carry out unmolested these critical junctions of isolated columns and flank movements.

Browne, seeing what was afoot, hastily called for troops from the unthreatened left flank, extended his right, and threw back a flank to meet the enveloping attack. The Prussian grenadiers stormed in, struggled through the mud of the fishponds, under a hail of grape from the Austrian batteries of Browne's right, and were twice hurled back; Winterfeldt wounded and covered with blood staggering to Schwerin's side. The gallant old Field-Marshal, 73 years of age, seized a "Pair of Colours" and led his grenadiers again to the charge, to fall dead, riddled with grape shot. But the Prussians were not to be denied, and after three hours of desperate

fighting, charging and counter-charging of cavalry, and homeric contests for the possession of the Sterbohol farm, the Austrians were thrown back. A thrust by Mannstein, supported by Prince Henry, into a gap at the angle where the line had been bent back completed the debacle. Browne, desperately wounded, had been carried into Prague, to die there six weeks later. The Austrian right was crushed and demoralised. Part of the army fled Southwards, and the remainder were hurled into Prague, where Browne's last dying advice to Prince Karl, which was ignored, was to reform his troops and cut his way out to join Donau before they were finally shut up and beleaguered in the town.

On the 26th June died this gallant Irishman, and on the 28th he was buried in the Carthusian Church of St. Joseph in the Neu-stadt of Prague.

Here and there in the rather dry pages of history we get glimpses of the personality of Ulysses Maximilian Browne. In physique tall, spare, and vigorous; in nature generous to a fault; he was adored by his soldiers, with whom he shared every hardship of his many and arduous campaigns. Gifted with a keen eye for country and a deep insight into human nature, in action he was quick, decided, and fearless. In his relations with his superiors and colleagues he was ever ready to surrender any personal claim to distinction if he considered it to the advantage of the public service to do so. A loyal generous spirit, typical of the Irishman who has for centuries given loyal and whole-hearted service to any cause in which he has enlisted, and to any master whose salt he has eaten.

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EXCAVATION OF A MEGALITHIC TOMB AT HARRISTOWN, CO. WATERFORD.

By JACQUETTA HAWKES.

THE excavation of the megalithic monument at Harristown was carried out in the summer of 1939 under the government's Unemployment Relief scheme, administered by the Office of Works in co-operation with the National Museum.

I should like to thank Mr. H. G. Leask of the Office of Works for preparing my way by securing men and equipment, and Dr. Joseph Raftery and others at the National Museum for the restoration and drawing of the pottery and other finds. I am also indebted to Captain C. Musgrave of Exeter College, Oxford, for extracting so much information from the mass of cremated bone, and to Miss Frances Stephens of the British Museum of Natural History, and Mr. G. F. Mitchell of Trinity College, Dublin, for their reports on page 147. Mr. Laurence Mongey of Dungarvan collected the specimens for Mr. Mitchell's petrological report and supplied the photograph reproduced in plate VIII, B; Mr. P. Dowley of Killea generously put his car at my disposal, and both he and Mr. F. Funnel of Dublin, assisted me on the site. The Waterford Historical Society most kindly and trustingly lent me their miniature camera.

The monument is situated in the parish of Kilmacomb, townland of Harristown, some two miles north of the seaside village of Dunmore East and seven miles south-east from Waterford. It is marked on the 6-inch O.S. map, 2·9 cm. from N. edge, 43·3 cm. from E. edge.

It stands near the southern extremity of an Old Red Sandstone hill known as Carrick a Dhirra, a few feet below the summit on the east side. The main upper ridge of the hill is long and narrow, steep to the south and west, but with milder slopes eastward towards Harristown House. Carrick a Dhirra reaches only 430 feet above sea level, but it dominates a considerable area of undulating and fully cultivated countryside. Westward there is a fine view of Tramore Bay and the jagged line of the Comeragh mountains,

MEGALITHIC TOMB AT HA

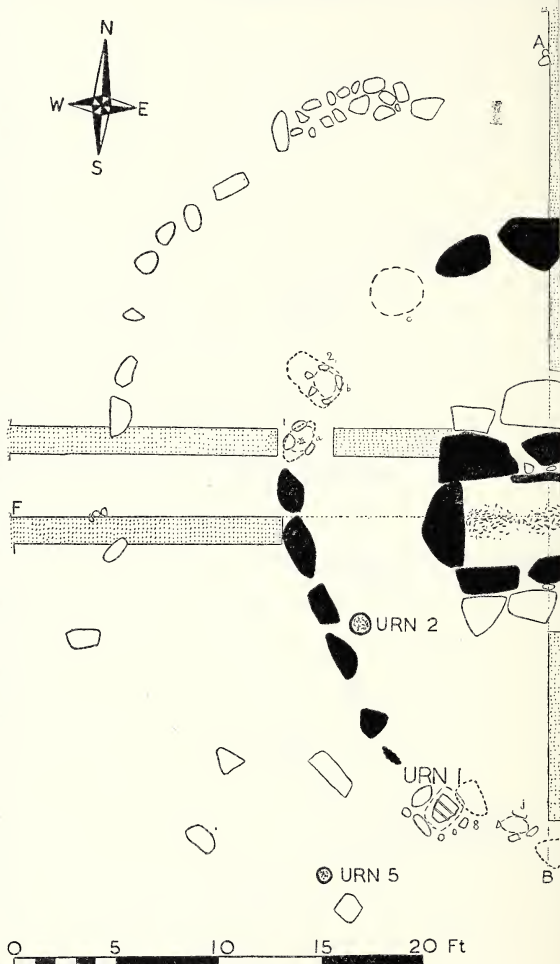


FIG. 1. HARRISTOWN, CO. WICK

MEGALITHIC TOMB AT HARRISTOWN CO WATERFORD

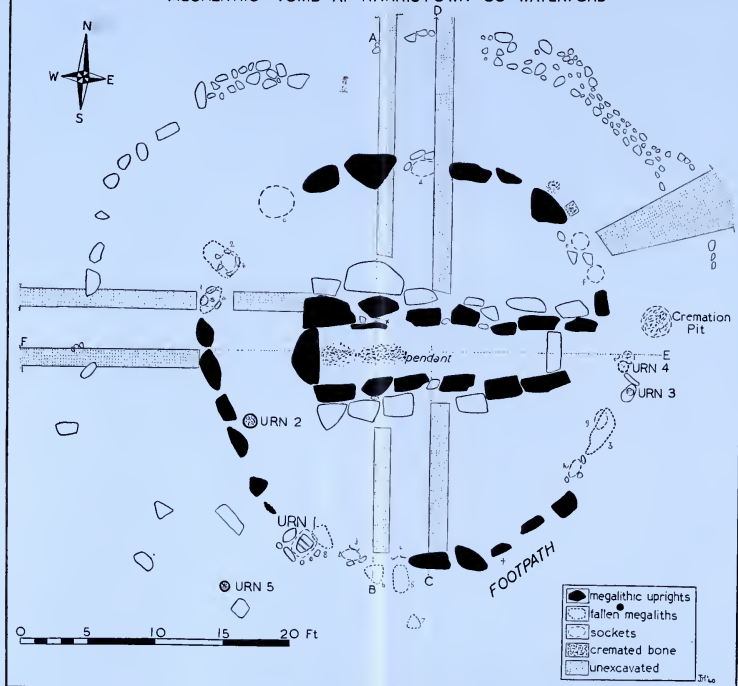


FIG. 1. HARRISTOWN, CO. WATERFORD. GENERAL PLAN.



FIG. 1. N.E. QUADRANT, SHOWING THE CAIRN STRIPPED OF TURF.



FIG. 2. THE SAME, SHOWING THE CLAY FLOOR AFTER THE REMOVAL OF THE CAIRN.

eastward the hill overlooks Waterford Harbour, and to the north the horizon is beautifully shaped by the mountains of Kilkenny, Carlow and Wexford.

The site has long been familiar to Irish antiquaries. It is first adequately described by the Rev. George H. Reade in 1868,¹ and it is from him that Borlase drew the account and plan published in his *Dolmens of Ireland*. Various other writers, among them the Rev. P. Power² and Dr. Ringrose Atkins,³ have made brief references to Harristown but without adding much fresh information.

Before excavation the site was overgrown by gorse and rough grass, but the general plan could easily be distinguished. It could be seen that there was a long and relatively narrow chamber, very nearly parallel-sided but with a slight increase in width towards the inner, western end, and with the side walls reinforced by lower blocks almost completely buried. The entrance, with a low sill-stone visible, opened eastward directly on to a ring of standing stones that enclosed the remains of the mound. It was difficult to judge how much of this mound survived, for although naked rock outcropped immediately to the north, the chamber uprights were well buried and the chamber itself evidently contained some depth of soil.

EXCAVATION.

Method.—Trial trenches were first cut to obtain sections through the mound: starting well outside the peristalith they ran up to the chamber from north, south and west. The western cut followed the longitudinal axis of the chamber, and the other two were at right-angles to it on the diameter of the peristalith, so that together with the chamber these trenches divided the circle into approximately equal quadrants. They discovered three important facts which governed the further conduct of the excavation:—(1) that the whole monument stood on a nearly level bed of yellow clay, (2) that there was an outer ring of cairn material beyond the peristalith, and (3) that the mound contained fairly large stones covered and mingled with a quantity of fine dusty soil.

The rest of the work fell into two principal stages: first, to strip off all the topsoil from the mound both inside and outside the peristalith in order to expose the megalithic structure set in the

¹ *Trans. Kilkenny Arch. Soc.* 3rd series, Vol. I, 1868.

² *Journ. Royal Soc. Antiq. of Ireland.* Vol. XXI, 1891.

³ *Journ. Waterford Arch. Soc.* Vol. II.

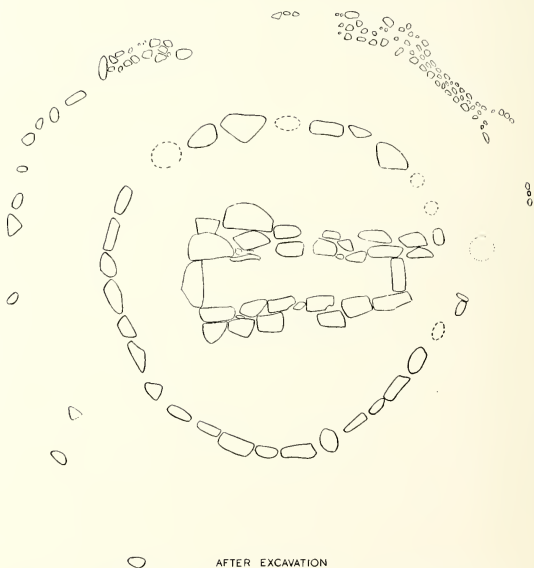
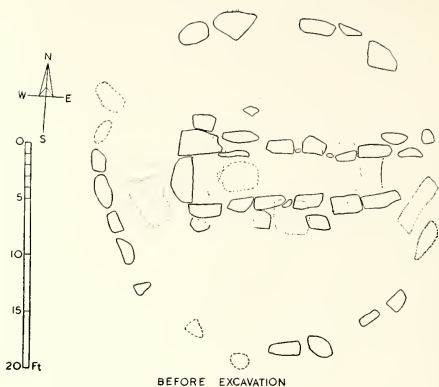


FIG. 2. HARRISTOWN, CO. WATERFORD. PLANS BEFORE AND AFTER EXCAVATION.

stone cairn, and, second, to remove the cairn itself stripping the whole site down to the clay floor. Both operations were carried out a quadrant at a time, sections being preserved in narrow baulks left standing along the sides of the original trenches. Meanwhile the contents of the chamber was carefully removed, the whole of the south side being taken out first in order to obtain a longitudinal section of the filling.

The Mound.—The diameter of the newly-discovered outer cairn was about 50 feet, but as the plan shows (fig. 1), it was only roughly circular. This portion of the mound outside the peristalith was most conspicuous on the west and south-west where it stood 2 feet high and was composed of fair-sized stones with a curb of larger blocks irregularly spaced; the stones became smaller towards the north, and on the north-east there was little more than shallow soil contained within a 2 foot wide curb of small stones (pl. VII, A, background); from east to south-west it had been destroyed by the construction of a hollow track and field bank. Unhappily it was quite impossible to prove whether this outer cairn was an original feature, or whether it had been added to accommodate the secondary burials which it contained. Inside the peristalith the mound was composed of large stones (Pl. VI, A) with a covering of soil that was exceptionally fine and powdery; in most areas it survived to a height of from 18 inches to 2 feet above the clay floor.

The Clay Floor.—The bed of yellowish clay that underlay the whole structure (Pl. VI, B) was a natural deposit—a product of disintegrated sandstone. Nevertheless the surface was strikingly level throughout, and it seems likely that it had been prepared for the reception of the tomb. Certainly its bare surface must have been exposed when the monument was first used, for fragments of charcoal were found scattered all over it (p. 139), and this should imply that it had at least been cleared of turf.

The Peristalith.—The megalithic circle enclosing the inner mound is 30 feet in diameter, and before excavation 20 of its stones were visible, 15 still standing upright and the remainder displaced and partially buried. During clearance, 3 other megaliths were found—No. 4 (fig. 1) which had been pushed outward and overgrown, 5 which had fallen flat outwards, and No. 7 completely displaced and lying nearly 5 feet outside the circle to the south. The broken-off base of No. 8 was discovered still *in situ* some 4 feet further west.

Excavation showed the method by which the uprights were held in position; the base was sunk in a hole in the clay from 6 inches

to a foot deep, and further supported by a ring of trig stones. It was, therefore, generally possible to find the appropriate sockets for the fallen uprights, as well as the empty sockets of missing stones. Stones 1 and 2 (fig. 1) lay directly over their sockets *a* and *b*, No. 3 had fallen sideways out of socket *h*, 5 lay with its base almost in socket *i*, 6 evidently belonged to *j*; No. 7 was the only doubtful example, but it was presumed that it had been disturbed in sinking the hole for Urn I. Sockets *c-g* had no megaliths belonging to them. It seems fairly clear that uprights must have stood in the space between sockets *b* and *c* and north of *g*, but here even the sockets were missing; these added to the number of surviving uprights and empty sockets would give a total of 29 stones in the original peristalith. In the north-east quadrant the gaps between the bases of the megaliths were packed with small stones (Pl. VII, A) but this was not observed elsewhere.

The Chamber.—Internally the chamber is 20 feet long and 3 feet 6 inches wide except between the last pair of uprights at the west end where it expands to 4 feet 6 inches. There are six stones surviving in the south wall and seven in the north, reinforced by the thin slab marked *x* on plan and elevation, which did not reach down to the floor, but was held in place by the filling. In his very inaccurate plan of 1868 the Rev. Reade marks seven stones on the south, and it is almost certain that there must have been another on this side east of the sillstone. Unfortunately, there was no well-marked socket to prove this point conclusively. At the east end the uprights stand about 3 feet above the floor, but they increase slightly in height towards the inner end, the last pair topping 4 feet. This pair enclose between them the single massive block forming the west end.

The sillstone is a block of roughly rectangular section lying directly on the floor of the chamber about 3 feet inside the entrance. If, as is almost certain, there was originally another stone on the south side of the entrance, the sillstone would cut off a small porch or ante-chamber some 3 feet square.

The north and south sides of the chamber are reinforced by external walls built of smaller but still substantial stones; at the west end (Pl. VII, B) they are carefully fitted and reach to fully half the height of the main inner walls, but towards the east they are sporadic and lower, so that some of them are little more than large wedging stones.

As to the method of construction, it was found that the uprights of the side walls had been erected in trenches dug from 18 inches to 2 feet into the clay with almost vertical faces on the inner, chamber, sides, but with sloping ramps outside. Once their



FIG. 1. PERISTALITH IN THE N.E. QUADRANT, WITH THE CURB OF THE OUTER CAIRN BEYOND.



FIG. 2. THE INNER AND OUTER CHAMBER WALLS FROM THE S.

bases had been slid into position in the trench, the uprights were held vertical by small thin slabs set on edge along their inner faces (Pl. VIII, B) and a packing of stones and replaced clay between them and the sloping external face of the trench. The reinforcing walls were less uniform, for as the sections (fig. 3) show, the bases of some of the members were sunk well below the clay floor while others merely rested upon it. At some points on the south side the interstices between the uprights of both inner and outer walls had been neatly packed with small stones in the manner already noted in the peristalith. Altogether the construction of the chamber walls is remarkably solid, and it is not surprising that they have so stoutly withstood the pressure of time. The roof, formerly numbering five large slabs, has fared less well, although even here the damage is recent and deliberate. The dotted outlines in fig. 2a mark the position of the capstones before excavation began, when only one, the second from the east, was *in situ*. That lying across the west end was evidently not in its correct position, which must have been second from this end, the true last slab being the very massive one found on the ground between the west end of the chamber and the peristalith. The middle capstone was leaning against the outside of the south wall, while the easternmost was lying tilted on the ground just south of the entrance. Writing in 1868 ⁴ the Rev. G. H. Reade records that "two of the covering stones remain in their original position. A good many years ago, as I have been informed, the grave was rifled by treasure seekers; the three western slabs were displaced and the middle one left standing up against the side of the cist." A little over twenty years later the Rev. P. Power ⁵ notes that of the "5 or 6 great slabs one remains perfectly *in situ*, another partially," so it appears that the easternmost slab must have been moved between 1868 and 1891.

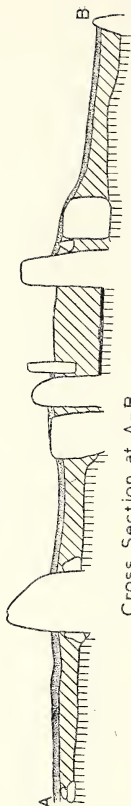
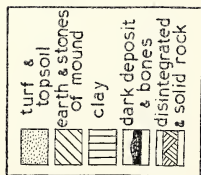
The filling of the chamber was of dark moist soil containing large and small stones, among them a proportion of small flat slabs. Careful observation failed to detect the slightest hint that these had ever formed part of any internal construction: their occurrence was quite haphazard. Small fragments of quartz and rounded quartz pebbles were found throughout the filling, but as they are abundant in the local conglomerate from which so much of the monument is built (p. 147) it is probable that their presence in the chamber was due to chance rather than intention.

How far had the filling been disturbed? The ill work of the

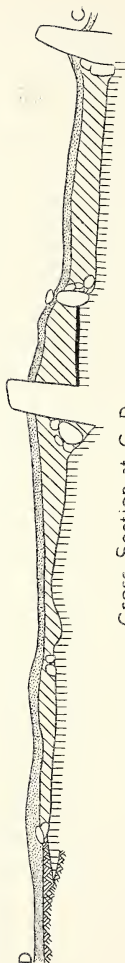
⁴ *Op. cit.*

⁵ *Op. cit.*

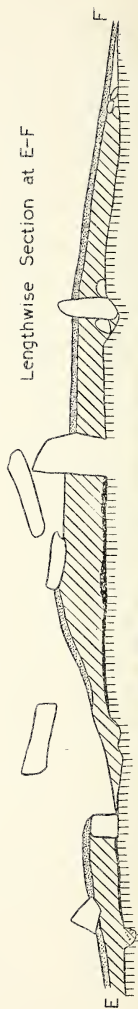
SECTIONS



Cross Section at A-B



Cross Section at C-D



Lengthwise Section at E-F



treasure-seekers mentioned by the Rev. Reade was easily visible for a short stretch about half-way along the chamber, but they had not penetrated more than 18 inches below the surface. Immediately inside the entrance another hole had been dug deeply enough to cut into the clay floor, leaving the inner face of the sillstone bare. Apart from these two limited areas, there is every reason to believe that the contents of the chamber was virtually untouched.

THE FINDS.

Finds dating from the period when the tomb was first built and used were few: in the chamber there were cremated bones, perhaps representing two individuals, accompanied by an axe-amulet and a pebble of similar shape, while both in and around the chamber lay quantities of burnt sticks, presumed to be the remains of funeral fires. The excavator is convinced that no pottery or other grave goods had been pillaged from the tomb, and that the amulet and pebble were the only non-perishable objects to have been buried.

The sanctity of the site gained recognition in later days when Bronze Age folk inserted the cremated remains of their dead both inside and outside the peristalith. Of these secondary burials, one was contained in a 'food-vessel,' three in cinerary urns more or less of the cordoned type (fig. 4), three others in a circular pit just outside the chamber entrance, and an uncertain number in simple scoops in the ground. Associated finds included a pygmy cup, a bronze blade, stone bead and bone needles or pins (fig. 5).

THE PRIMARY PERIOD.

Cremations in the Chamber.—Cremated bones that were found at the back of the chamber resting on the clay floor must represent the original burial or burials for which the tomb was raised. Although scanty and much decayed, they could be seen to form two concentrations (fig. 1): the first extended from the west end stone along the median line of the chamber for some 3 feet where it terminated with a narrow oblong pebble, the second extended from this point for another four feet to the east, where its end was marked by a polished and pierced pendant or amulet. This was the only artifact found in the chamber; in form it is a miniature single-edged axe $2\frac{1}{2}$ inches in length, pierced slightly behind the centre with a hole $\frac{1}{5}$ th inch in diameter and bored in the 'hourglass' technique; the material used is a local clay-slate. The pebble

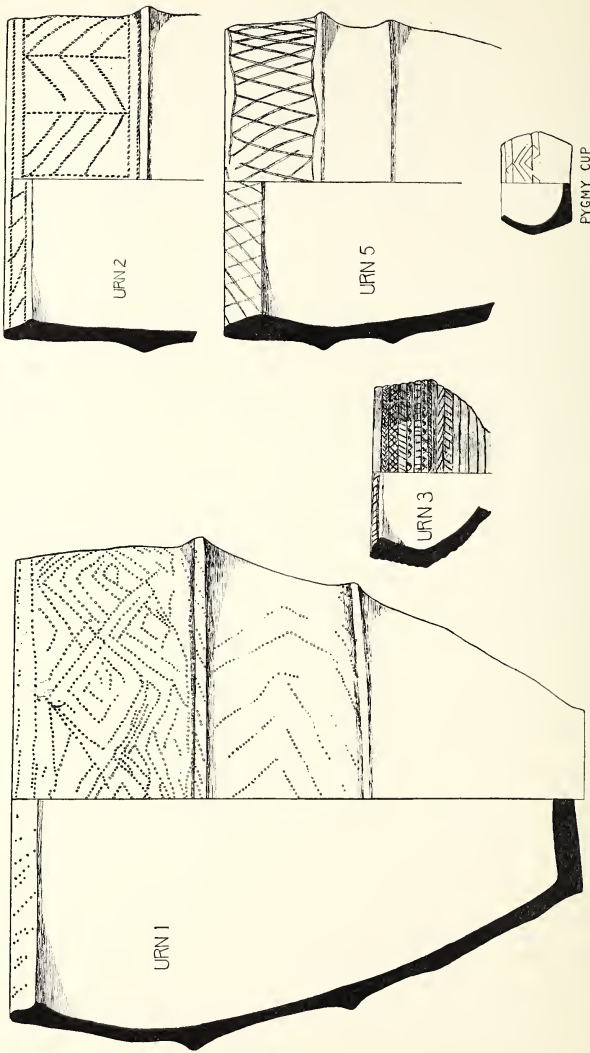


FIG. 4. HARRISTOWN, CO. WATERFORD. POTTERY.

found with the first concentration, though a natural one, is of very similar shape and was probably intended to act as a substitute. This encourages the belief that the two concentrations of bone, though ill-defined, are likely to represent two distinct burials.

Funerary Fires.—Throughout the chamber the clay floor was overlain by a blackish layer some 3 inches thick containing burnt clay and small fragments of charcoal, including sticks of hazel, oak and pyrus; charcoal was also found scattered over the clay

- 1-3 bronze blade, stone bead, & bone needle from urn 2
- 4 bone needle from the cremation pit
- 5 stone pendant from the primary cremations

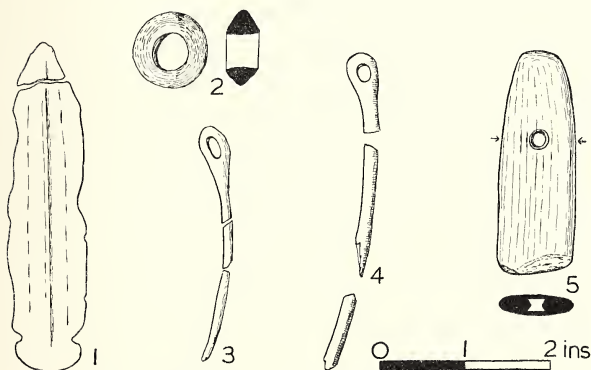


FIG. 5. HARRISTOWN, CO. WATERFORD. SMALL FINDS.

floor under the cairn between the chamber and the peristalith, and in the cracks between the blocks of the outer chamber wall. The impression given is that there were burning branches in and round about the chamber, but nowhere a prolonged or concentrated fire. The funeral ritual that seems to be indicated must have

taken place after the megalithic structure had been built, but before it was covered by the cairn.

SECONDARY BURIALS.

Urn I was found in lifting the fallen upright No. 8 on the south side of the circle. It was lying on its side with the mouth facing inwards towards the mound, and broken into several large pieces. A hole had been made to receive it that penetrated 6 inches into the clay to form a hollow roughly rectangular in outline and measuring 2 feet 6 inches by 1 foot 6 inches. In the cairn material above this depression lay a jumble of small slabs and blocks that were probably the remains of some rough protective cover destroyed by the fall of the megalith No. 8.

The urn is $14\frac{1}{2}$ inches in height and 13 across the rim, bucket-shaped with two projecting cordons and a strongly pronounced bevel inside the rim. It is decorated above the upper cordon with a series of crude lozenges, between the two cordons with a band of chevrons, and on the internal bevel with irregularly spaced diagonal lines. All these designs are made by the impression of a toothed implement, probably a short comb with rounded teeth. The ware is brown outside with a black core; it is well fired and fairly hard (fig. 4). The bones represent a "young male, possibly adult."

Urn II was uncovered just inside the peristalith on the southwest. Most of the lower portion had been smashed during the denudation of the mound, but the upper half was removed intact. It had been buried inverted in the mound without any protection, its mouth just above the surface of the clay floor.

It is 11 inches in diameter across the rim and has two cordons; the height is uncertain. It is decorated with panels of fishbone design in impressed cord. The ware is similar to that of *Urn I* but coarser and softer (fig. 4).

The bones are those of "a young adult male, probably between 20 and 25 years of age . . . possibly . . . he was of slender build." This urn contained the small bronze blade, bone pin and red sandstone bead shown in figure 5.

Urn III was just outside the peristalith to the east, only a few feet from the entrance to the chamber. It was lying on its side on a flat slab, protected by a second slab set up on edge; it was very badly broken and weathered, and had perhaps been disturbed when the hollow track was made—it is possible that the two slabs are all that remains of a small box cist.



FIG. 1. VIEW FROM E., AFTER EXCAVATION.
The pick is standing in the cremation pit.



FIG. 2. INTERIOR OF THE CHAMBER LOOKING W., AFTER EXCAVATION.
Note the wedging slabs along the S. wall.

This vessel is quite unlike any of the other urns, and is in fact to be classified as a 'food-vessel'; it is about $3\frac{1}{2}$ inches high and $4\frac{1}{2}$ across the mouth; it is cup-shaped with a carination near the middle. The rim is broad and heavy, flattened internally. The whole pot is divided into raised horizontal ribs, and on the upper two thirds these are decorated with incised lines; the little patterns include criss-cross, diagonal and vertical lines, as well as a chevron design that gives the effect of very poor 'false relief.' The paste is light buff in colour, flecked with darker grits, and with a grey core (fig. 4). The bones that were found spilling out from this vessel represent an individual who was "probably middle-aged, and possibly of the male sex."

Urn IV had lain outside the circle just opposite the entrance to the chamber. Only a few sherds were found, reddish in colour and much weathered. They came from a fairly large vessel and were undecorated. Cremated bone was found mingled with the sherds, and these are from an individual of unknown sex who was probably fully adult.

Urn V was buried in the outer cairn to the south, about 6 feet south-west of *Urn I*, and 7 feet from the peristalith; it was standing upright with a triangular slab covering the mouth. It was removed complete.

It is 11 inches high by $8\frac{1}{2}$ across the rim, and has two cordons dividing it into a straight upper part, hollow neck and conical base. The band above the upper cordon, and the internal bevel are decorated with an incised lattice pattern. The paste is closely similar to that of *Urn II* (fig. 4).

This urn contained a little pygmy or 'incense' cup decorated with incised chevrons (fig. 4). The bones are those of "a child 8 to 12 years of age, probably male."

The Cremation Pit.—Outside the peristalith to the east and three feet from the chamber entrance, a circular pit was discovered (Pl. VIII, A), filled with cremated bones that have been found to represent three individuals. The bottom of the pit contained a solid mass of chocolate brown colour formed by the bones of two adults, probably young males. This bone is incompletely burned and is coated with very hard burnt mud; it has been suggested by Captain Musgrave that the funeral pyre was quenched by a downpour of rain, and the imperfectly consumed bones thrown into the pit, made wet and muddy, while still white hot. The upper part of the pit held normally cremated bone representing another young adult male; it seems that this must have been added at a rather later time.

Among the mass at the bottom a bone pin (fig. 5) was found almost identical with that in Urn II ; it is, therefore, nearly certain that this pit is of about the same age.

Other Deposits of Cremated Bone.—There were three deposits of burnt bone unaccompanied by urns or any artifacts. Two of them were close together just outside the circle on the north ; they lay in shallow scoops in the clay, and one of them was covered with a small rectangular slab. These bones have been found to belong apparently to only one individual, “a robust male, middle-aged or over.”

The third deposit was very small, a handful of tiny fragments found in the socket *a* in the western part of the circle.

It is, of course, impossible to date any of these interments, but it is extremely unlikely that they are primary.

GENERAL CONCLUSIONS.

Before attempting to assign the Harristown monument its place in the general scheme of megalithic groupings, it is essential to discuss the rather difficult question of its precise morphological classification. Is it to be called a passage grave or a covered gallery ? It is at once evident from a study of the plan and elevations that it balances uneasily on the fence that divides these two great groups, so fundamental in the classification of western megaliths. In passage graves and their derivatives there is necessarily an increase in width towards the inner end forming the chamber, and a corresponding increase in the height of the side walls is to be expected ; in contrast the true covered gallery should be of equal width and height throughout. At Harristown the increase in width is there but very slight, only one foot in a total length of 20 feet ; indeed the narrow slab (*x*) seems to have been inserted for the very purpose of cutting off the extra width that would have been made by the set back position of the main upright behind. Similarly, the elevation shows a quite perceptible, but modest heightening of the walls towards the western end. The Harristown chamber, then, has undoubted passage grave features, supported also by the circular form of the mound, yet they are very poorly developed, and the general impression is much more of a covered gallery.

Unfortunately very little help in this task of classification is offered by the other members of the small group of megaliths to which the present monument belongs. As will be seen on the map, Harristown is the easternmost of five comparable tombs

SIDE ELEVATIONS

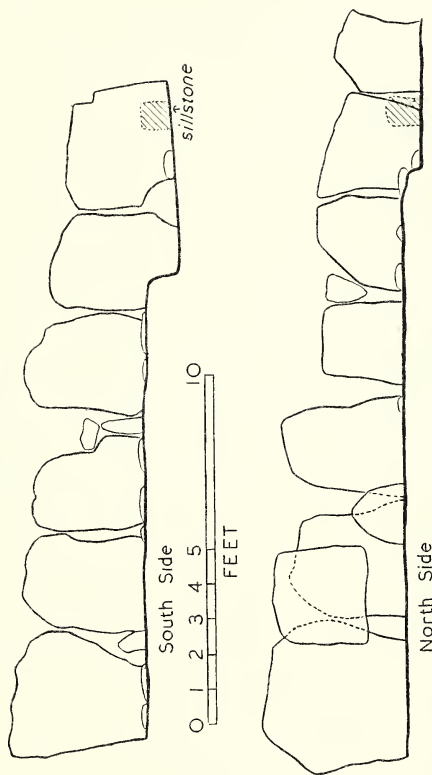


FIG. 6. HARRISTOWN, CO. WATERFORD. SIDE ELEVATIONS.

showing many features in common. Another of the group, that at Carriglong, was excavated in 1939, and there the expansion towards the inner end is very much more pronounced and certainly suggestive of a degenerate passage grave. But on the other hand the remainder of the group tend rather to the parallel-sided form, and there is no reason to suppose that Carriglong, whose construction is greatly inferior to that of Harristown, need head the series.

The wedge form of the Carriglong chamber has inclined its excavator, Mr. T. G. Powell, to connect these tombs, which he calls the Tramore group, with the entrance graves of Scilly whose direct descent from true passage graves can be followed through a degenerating series. It is very possible that both the Scilly and Tramore groups should be derived from degraded Breton passage graves, but the writer is inclined to see in the Irish series a genuine covered gallery element which will not suit this interpretation. Instead it directs attention to another possible source, the Catalan-Pyrenean megalithic areas, where a very intimate mingling of the two forms occurs. Such a tomb as that of Torre dels Moros in Catalonia, with its parallel-sided chamber set in a circular peristalith at once recalls Harristown, while there are others in which the mixture has different results and may produce the wedge-shaped chamber as at Carriglong. But perhaps the wisest conclusion to be drawn from the foregoing unsatisfactory and inconclusive arguments is that in monuments of this kind, far from the great megalithic centres and already to some extent degenerate or mixed in origin, tomb typology fails almost entirely, for it allows too many alternative possibilities. One can only hope for occasional guidance from associated grave goods.

There is at least one thing about which it is possible to be reasonably confident: the Tramore group can hardly be an indigenous Irish product. There is no source from which it could have arisen down in this south-east corner, where almost all other megaliths are ultimate descendants of the northern horned cairns, while a localized distribution close to such an inviting coastline at once suggests inspiration from overseas. Only the doubling of the chamber walls may be due to influence from the Irish wedge cairns, the one other group in which this feature is characteristic.

If further evidence is needed in favour of a foreign origin for Harristown and its neighbours, it is provided by the axe-amulet. This is an article well known from neolithic and chalcolithic contexts in Western Europe and the Mediterranean. It occurs for instance in Neolithic Sicily and the succeeding Siculan I, and in the neolithic culture of Malta. In Spain it seems to be surprisingly rare, but is recorded from Los Millares; it is well represented in

south-east France, and in the east is found at the lake dwellings of Châlain and at the famous Camp de Chassey; such amulets have been noted in the north French Seine-Oise-Marne culture, and in the west are well known from Brittany and Jersey where they sometimes occur in megaliths. But it is of little use to trace in detail the distribution of these amulets, for they must be recognized as only one small manifestation of very widespread axe cults, evidence for which survives in many forms. In western Europe axe symbols of various types are found frequently, though by no means exclusively, in megaliths, and like other magical or religious symbols, are common to both passage graves and covered galleries.

The axe cults are in fact far too widespread for the amulet to be any guide to more precise external relationships for Harristown. But this find does prove that the individuals using the tomb were in touch with continental practice, and are, therefore, unlikely to have belonged to a long-isolated island community—for there seem to be no other known examples of this western form of amulet in Ireland, nor any clear evidence of an axe cult. There is, however, an interesting comparison to be made with the beads and pendants in the form of perforated cylindrical hammers found in several cruciform passage graves in an area centred round the sources of the Shannon. Mr. Gogan, in a paper⁶ exclusively devoted to them, emphasizes their northern connexions with Scotland and Scandinavia. If he is right, it is not too imaginative to see there in the north-west the northern hammer symbol, soon to be found in the hands of Thor, standing in a complementary relationship to this distinct form of the western cutting axe.

It remains to say something of the secondary burials. That with the food vessel would by the old orthodoxy have been claimed as the earliest of them, but the recent tendency to recognize the very long survival of the form is now becoming familiar—and in this particular pot the utterly debased vestiges of the false relief technique are typologically late. But although it may in fact have been shaped very late in the Bronze Age, it stands for an older native tradition that needs no comment here. The Cinerary urns I, II and V are more interesting, providing a well varied group in a region where recorded finds are very few.

Urn V, with its tripartite form and hollowing of the neck zone, is more reminiscent of the Middle Bronze Age overhanging rim form than either of its companions, and the good biconical pygmy cup it contained might be expected to be fairly early. But the

⁶ "Irish stone pendants," *Journ. Cork Hist. & Arch. Soc.*, Dec., 1930.

tripartite effect is all obtained on the outer surface by means of moulded ridges and the vessel should, therefore, probably be consigned without reservation to the later cordoned family. The ornamentation of Urn I deserves special mention, as it is executed in the comb technique which is stated by Abercrombie and a subsequent authority never to have been used on these cineraries; it contrasts with the common incised and impressed cord decoration on the other two. All of the urns, and particularly I and II, show one feature very strongly—a short steep internal bevel on the rim.

What is the position of the Harristown specimens among Irish cineraries? It is well known that most of these, and especially the early overhanging rim type, are found in the north-east where they were introduced by the well worn line of entry, mainly from south-west Scotland. Subsequently the cordoned variety appears and shows a more scattered distribution. I am dependent on the more practised eye of Dr. Raftery for the opinion that the Harristown series has to him an alien air—that is to say it might not be directly connected with the predominant Ulster group or its derivatives. This opinion has suggested looking for closer parallels elsewhere, and there is an undoubted similarity with certain Welsh urns, notably those groups from Rhoscrowther and Templeton in Pembrokeshire. In particular the ridged internal bevel is found there, and not in any of the north-eastern Irish cineraries that the writer has examined. It is, however, found in a still more advanced form on one of the urns excavated by Dr. Hencken from the Knockast cairn in Co. Westmeath. Indeed this whole vessel, though typologically later, is not unlike the present Urn II, and the Knockast cairn also yielded an eyed bone pin similar to the Harristown examples. This site was dated by the excavator to 700-600 B.C., in order to allow a connexion with the Deverel-Rimbury invasion of Lowland Britain in c.750 B.C. But there is now a growing recognition of an earlier invasion of the 'Highland Zone' at the beginning of the late Bronze Age that could have reached Ireland as early as 900 B.C., the date suggested by Dr. Mahr for the opening of the Irish Late Bronze Age. This movement would have caused repercussions all round the Irish Sea, and it is not inconceivable that the Harristown urns might represent one of them; that is a small infiltration from the nearest part of the Welsh coast reaching south-eastern Ireland early in the Late Bronze Age. Such a suggestion runs counter to the evidence which Professor O'Riordain is obtaining for the extremely late survival of the cordoned urn further west. Indeed this plea for the greater antiquity of the Waterford series is based on such exiguous evidence that it can

hardly survive the weight of Professor O'Riordain's findings when they are more fully published. Nevertheless it has seemed worth making, if only as a stand against the panic often following the discovery of the late survival of any form, which may be allowed to obscure the fact that the date of birth is not effected by subsequent longevity.

PETROLOGICAL REPORT.

The following notes are based on a much fuller report kindly made by Mr. G. F. Mitchell of Trinity College, Dublin, on specimens collected by Mr. L. Mongey.

- I. 14 *samples taken from neighbouring outcrops.* All conglomerate formed of well-rounded pebbles set in a fine-grained matrix.
- II. 21 *samples from the Chamber Walls.* 18 pieces of conglomerate similar to I; 2 pieces quartzose conglomerate; 1 piece of marl.
- III. 5 *samples from the Capstones.* All of conglomerate similar to I.
- IV. 25 *samples from the Peristalith.* 16 pieces of conglomerate similar to I; 4 pieces of quartzose conglomerate; 1 piece of quartzite; 1 piece of gabbro; 1 piece of altered igneous rock; 2 pieces of granite.

This analysis shows that of all the sampled megaliths in the monument, there are only 4 in the peristalith that do not occur *in situ* nearby. Two of these, the piece of gabbro and the altered igneous rock, could probably be matched near Tramore, but the pieces of granite must have come from further afield, perhaps from Wicklow. These alien stones can safely be recognized as glacial erratics which the builders of the tomb could have found lying ready to hand. Erratics from Wicklow and further north are known from most parts of Waterford and on Carrick a Dhirra itself Mr. Mongey has found pieces of igneous rock used in the modern walls.

REPORT ON THE CHARCOAL.

Owing to the confusion caused by the outbreak of war, the main collection of charcoal samples was lost at the British Museum of Natural History. Subsequently a few fresh samples found among the cremated bones were sent to Miss Frances Stephens of that Museum, who kindly reported on them as follows:—

Samples from Cremation II in the Chamber: Hazel, Oak, Pyrus.

Samples from Urn II: Birch, Oak, Hazel.

Samples from Urn IV: Hazel?

MISCELLANEA

A Decorated Tile from Baltinglass Abbey. In the course of recent weeding work carried out in the Cistercian Abbey at Baltinglass, Co. Wicklow, a glazed tile of obvious antiquity was found on the floor of the chancel. It bears the figure of a warrior carrying a shield and some kind of weapon. The design (see Illustration) has been a good deal worn away. It was painted, or "slipped," on the tile, which was subsequently glazed: the glazing has been completely rubbed off the face of the tile, but remains on parts of the edges and the back. The paint is cream-coloured: parts of the design show a black colour, but this may be due to decomposition of the glaze. Some parts of the figure have been outlined, on the clay surface. The tile is shaped like the keystone of an arch: perhaps it was part of a circular floor design, for the face of the tile could scarcely have got so worn if it was set in the wall.

For a description of some pavement tiles in Ireland see Dr. Frazer's papers in the *Journal* for 1893 and 1894. None of the tiles hitherto found in this country, as far as is known, have human figures painted on them. Our President, Mr. H. G. Leask, Inspector of National Monuments, suggests that this may be a figure of St. George (or St. Michael) and the Dragon.

WILLIAM S. PARKER.

Excavation of Church Site in Old Kilcullen Townland, Co. Kildare.

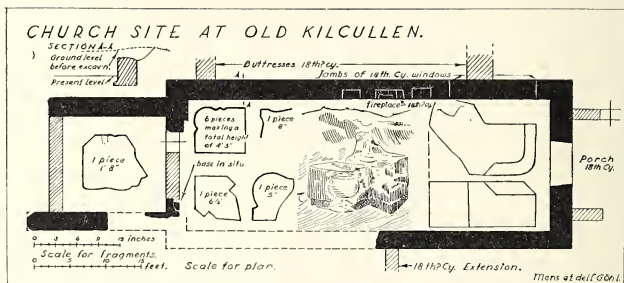
The round tower, two cross shafts and a church site in the graveyard at Old Kilcullen are National Monuments in State care. Excavation of the church site as an Employment Scheme administered by the Office of Public Works was carried out, under the supervision of the writer, during the period 9th to 22nd August, 1939.

Prior to excavation the site resembled a series of large irregular mounds which together conformed roughly to a rectangle in general outline. For the purpose of locating the wall faces, three or four trial cuttings were made across these mounds, following which the work of clearing the site was begun. The ground immediately outside the walls was reduced slightly to expose the outer wall faces while the whole interior, with the exception of a small area



DECORATED TILE FROM BALTINGLASS ABBEY. ($\frac{7}{10}$)

at the western end of the nave, was completely cleared down to the original ground level. It should be noted that the graveyard itself consists of built-up ground surrounded by a retaining wall. Considerable quantities of unwrought stone were taken from the site and the elay removed was deposited in hollows in the graveyard surface immediately outside the ehureh. Most of the stone came from the area where the chancel arch stood, including nearly all the decorated or wrought stones rcecovered. The quantity of wrought stone was, however, disappointingly small. It was of two kinds ; a very friable granite and ealeareous tufa. The latter had suffered through being buried and was very sponge-like in



OLD KILCULLEN CHURCH. PLAN AND DETAILS.

appearance. It had, in fact, deteriorated so badly that it was not possible in any ease to arrive at any conclusion beyond that some of the pieces appeared to have been carved into complicated forms. Calcareous tufa, a very light stone, easy to earve, was also used in the construction of the decorative features of Furness or Forenaghts Church near Naas. It is also found at Cashel where, for its lightness, it was used in the construction of the roof of Cormac's Chapel. The fragments illustrated are all of granite. That shown within the ehancel, on plan, is portion of a window sill and is of different quality stone to the others, being very much coarser. The dimensions given on the sections are the thieknesses or depths of the pieces. One of the stones of section illustrated, that shown in the S.E. corner of the nave, bore some indications of having been decorated with interlaced foliage forms. Portion of the base of the ehancel arch, the only fragment found in situ,

was of the bulbous type (see sketch on plan) and closely resembles the base of the chancel arch of the Nuns' Church at Clonmacnoise (Annual Report of Commissioners of Public Works 1906-7).

Internally the nave measured 50 ft. 3 ins. x 18 ft. 3 ins. with side walls 2 ft. 9 ins. thick. The western or end wall of the nave was 3 ft. in thickness. The chancel, which had been cut off from the nave by a wall with a door opening inserted in the arch—possibly during the 18th century—measured 13 ft. 4 ins. in width and had side walls 2 ft. 8 ins. thick. Two buttresses, erected as a support to the south wall of the nave, and portion of a wall which formed part of an extension on the north side are indicated on the plan. The entrance at the western end of the nave was splayed as shown but there was no indication of recessive orders. Traces of a porch, excavated outside the west door, would also appear to have formed part of a restoration. An engraving, published by Hooper (London) and dated 1792, shows the buttresses and windows on the south side, besides the northern extension and the porch, while a drawing by Petrie, reproduced in "Excursions through Ireland" by Thomas Cromwell, Vol. 3 (ante 1820) shows the church in ruins with an elaborate chancel arch standing. This drawing, however, is small and not sufficiently detailed to show the decorative features of the stonework. Miss Margaret Stokes, in a paper published in the *Journal of the Kildare Archaeological Society*, Vol. 2 (1896-99), stated that the Rev. Mervyn Archdall, who visited the church in 1781, described the capitals of the pilasters as being the very same as at Timahoe, doubtless comparing the orders of the chancel arch with those of the fine Hiberno-Romanesque doorway of the Timahoe round tower. The Timahoe tower is described and illustrated in Vol. 54 (1924) of the *Journal of this Society*.

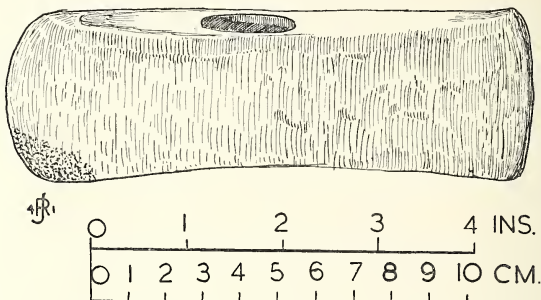
It is regrettable that the chancel arch has so completely disappeared. A search made in the churchyards of the district and in the surrounding wall of the graveyard failed to produce any further fragments.

G. Ó H-ICEADHA.

Two Bog finds from Co. Wicklow.

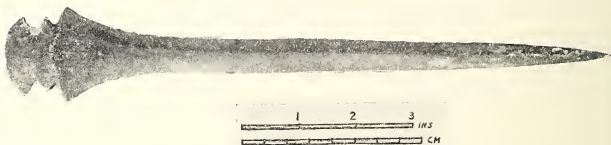
1. When cutting turf in the townland of Newbawn near Rathdrum in June, 1941, Peter Porter, of Sroughmore, found a perforated stone axe-head at a depth of about three feet below the existing surface of the bog, in the lowest part of the peat, which is mixed with clay. Map reference, Wicklow O.S. 6-inch sheet 30, 17.3 cm. S., 37.2 cm. E. The axe-head is 5½ inches long, and is

made of a dark greenish-grey igneous stone. It is of the "battle-axe" type, usually attributed to the Early Bronze Age; not many examples of the type are known from this country.



The County Surveyor, Mr. J. T. O'Byrne, kindly reported the find, and the owner of the bog, Mr. Augustus Cullen, of Wentworth Place, Wicklow, has very generously presented the axe to the National Museum.

2. In July 1941 a bronze dagger, $10\frac{1}{2}$ inches long, was found in the townland of Powerscourt Mountain by James Grimes, of Killegar, Enniskerry, when he was cutting turf on the Featherbed



Mountain, near Glencree Reformatory. It was about four feet below the surface of the bog. This find was also reported by Mr. O'Byrne, the County Surveyor. In this case Lord Powerscourt, the owner of the bog, has retained the object in his own possession. It has with his permission been recorded and photographed in the Museum.

The axe-hammer and the dagger are the first objects of their type to be recorded from County Wicklow.

L. PRICE,
Hon. Local Secretary.

NOTICES OF BOOKS

Books marked thus * are by members of the Society

**Christian Art in Ancient Ireland, Vol. II.* Edited on behalf of the Government of Ireland, by JOSEPH RAFTERY, M.A., D.Phil. Dublin, 1941. £1 10s.

THE first volume of this fine publication appeared ás long ago as 1932. It covered so much ground that it might have seemed to "skim the cream" of its subject; in a sense that is the case, in so far as it illustrated the majority of the most familiar relics which come within the scope defined by the title. But some important objects, notably the "Cross of Cong," were reserved for the present part, as well as a number of others, less familiar: and the (comparatively speaking) meagre letterpress of the first volume is here richly supplemented by chapters which, in themselves, provide the starting point for a thoroughly scientific book on the arts as pressed into the service of Early Christianity in Ireland. This, incidentally, or something like it, would be a more accurate title for the book than the name chosen. Just as there is no intrinsic difference between sacred and secular music—the only difference lying in external association—so there is no such thing as essentially "Christian Art"; and we are glad to see this point made in the preface. What is so termed is, at least in style, motives, and technique, nothing but the adaptation and glorification of a contemporary art, sacred and secular indifferently.

The previous volume contained 80 plates, the present volume 50. But the valuable pages of letterpress compensate in bulk, and far more than compensate in value, for the deficit of 30 plates. The two chapters by Dr. Mahr ("The Pagan Background" and "The Early Christian Epoch"), Mr. Leask's contribution on "Architecture and Sculpture," and the editor, Dr. Raftery's, descriptive and chronological notes on the objects illustrated in both volumes, with their wealth of references, only just fall short of bringing the objects themselves into the reader's study.

It is no disparagement—rather is it meant as an encouragement to further effort—to make the remark that many problems are here left without a final solution. The world would be a very dull place if there were no puzzles, and the artists of Early Christian

Ireland have bequeathed to their successors puzzles enough to keep them busy for several generations. The subjects of brooches, and pins, still bewilder us: the "helmet"-spikes of La Tène and the cognate disc-basins are still mysterious. In connexion with the latter, a reference to "hanging crowns" might have included a mention of the gold and silver crowns which, according to Cogitosus, hung over the graves of St. Brigid and Bishop Conlaeth at Kildare. We still confess to a helpless feeling after reading what is said here about the illuminated MSS. (someone should really take in hand a thoroughly critical study, such as was so well begun by the late Dr. Lawler in his *Chapters on the Book of Mulling* and his monograph on the *Cathach*, of these documents as literary texts). The recent attribution of the Book of Durrow to a Lindisfarne origin* will complicate matters if it can be sustained. Yes, truly, the book leaves us with many puzzles. But it is as great a service to state them as to solve them; and we suspect that every solution, as it is attained, will only introduce us to fresh puzzles, as yet unsuspected.

In a word; for this book—illustrations, letterpress, and technical execution—we have nothing but the warmest praise. From henceforth it will be quite indispensable. Nothing but praise—with just two reservations.

On p. 63, in reference to spurious popular names like "The Tara Brooch," there is a footnote: "It would be an advantage to get rid of at least some of these names, but they are now very firmly established." Why this defeatism? Why not take the bull by the horns and gain that advantage—a very real one—by getting rid of them, here and now, once for all? In the interests of Truth and of Science let us boycott all these silly fictions forthwith: the longer we follow the line of least resistance, the more firmly will they remain established.

On p. 11 there are dark hints at some mystery connected with the "Broughter hoard." Quite recently a vague story about this collection has become current, and it is here not so much related as insinuated—in all its vagueness. Why such reticence about a discovery now considerably more than a generation old? This is not asked in a spirit of vulgar curiosity, but, once more, in the sacred interests of Science. These demand no less than the truth, the whole truth, and nothing but the truth—properly authenticated. All that the present writer can say about the story is, that (in the form in which it has reached his ears) it is calculated to shake even the confiding simple-mindedness popularly attributed to the marines.

R.A.S.M.

* *The Antiquaries Journal*, July, 1941 (vol. 21 p. 246).

Commentarius Rinuccinianus. Vol. III (1648). Edited by REV.

FR. STANISLAUS, O.F.M.Cap., for the Irish Manuscripts Commission. xvi + 694 pp. Dublin, 1941. 30s.

THE chief events dealt with in this third volume are the Missions to France and Rome to secure an honourable peace for Ireland; Rinuccini's excommunication against all those who would accept or support the truce with Inchiquin, and its reactions on bishops, clergy and army; and Ormond's reinstatement as Viceroy.

Rinuccini's instructions to his agents to Rome were to beseech the Holy See to act as mediator for a peace between the Confederates and the English Queen (of Charles I) and the Prince, an arrangement in which the Pope would prescribe the conditions of the Church. The Queen and the Prince were then in exile in France.

Though Muskerry and Brown, the agents to France, had secret instructions from Preston and Taaffe to correspond with Ormond and to protest their unalterable devotion to the King's cause, yet, for the sake of appearances, they joined with Antrim in presenting to the Queen the demands that they had been instructed to make by the Assembly and Supreme Council. Since they had to wait for word from Rome about the articles for religion, they asked the Queen what she was prepared to grant in that regard. Ormond advised the Queen not to give any particular answer to the Irish Commissioners. The Queen and the Prince were persuaded that the best person to carry out the plan for the King's cause was Ormond, whereas he was the one man whom the Nuncio wished to keep out of Ireland.

Meanwhile Rome had been fully informed about the combination of Inchiquin with the Council in Ireland and about the plans for Ormond's return, an event that would make the papal approval of any articles of a peace superfluous. Hence the answer given by the Roman officials was to the effect that the Pope could not have any positive part in a treaty between Catholics and those of another religion. It was to be hoped, however, that the Confederates would unite their forces in order to obtain satisfactory conditions for the Catholic Church. As for financial aid, the Pope would contribute according to his ability and the circumstances.

Muskerry and Brown returned to Ireland to prepare the way amongst the Confederates for Ormond. When the Bishop of Ferns and Nicholas Plunkett, the agents to Rome, arrived in Ireland and fell in with the plans of the Council and the Ormondists, Rinuccini knew that he could do no more to bring back the Irish to their first resolution to obtain, by force of arms if necessary, the official recognition of the Catholic Church. The result of the

mission to Rome was interpreted by the Assembly as permission from the Pope to proceed with the peace. This interpretation was not only unwarranted but intentionally mischievous. The Bishop of Ferns and Nicholas Plunkett were acting in their own personal interests.

Ormond arrived at Cork, 29 October; the Nuncio resolved to leave Ireland, but waited until the new Ormond Peace was actually concluded (17 January, 1649).

Ulster Journal of Archaeology. Volume 4. Part II. July, 1941.

The present issue of the *Ulster Journal* opens with an article on "The Flachter" by E. Estyn Evans. "Flachter" is the name applied in County Antrim to the push-plough or paring spade. The implement had two main uses: for paring the surface off peat bogs as a preparation for turf-cutting, and for skinning sods or "scraws" for laying under the thatch of cabins. Except in the lonely bogs of North Antrim it is rarely seen at the present day. Mr. Evans has also an article on a "Cist-Burial at Loughry, Co. Tyrone." "Trial Excavation at Lough Enagh," by O. Davies, is an account of work carried out on one of two islands in Lough Enagh, popularly known as O'Cahan's Garden, in May, 1940, to discover whether a large-scale investigation would be profitable. There are two other papers by Mr. Davies in this issue of the *Journal*: "Carnteel Church," and a "Bibliography of Periodical Literature relating to the Archaeology of Ulster." Fourteen Memorial Brasses are described by B. M. Lott. T. G. F. Paterson gives the first part of his paper on "The County Armagh Volunteers of 1778-1793." The *Journal* has a "Survey of Ancient Monuments, Additions and Corrections," and concludes with an interesting Supplement, "The Irish Pipe Roll of 14 John, 1211-1212," which is edited by Oliver Davies and David B. Quinn.

PROCEEDINGS

Meetings of the Society were held as follows :—

5.—22nd July, 1941. QUARTERLY (SUMMER) MEETING, at the Town Hall, Killarney, at 8.30 p.m. HAROLD G. LEASK, *President*, was in the Chair.

Two *Fellows* and six *Members* were added to the Society's Roll.

A lecture on the History of Kerry was given by Very Rev. D. A. Reidy, P.P., *Member*.

A lantern lecture on places to be visited during the Excursion was given by H. G. Leask, *President*.

22nd/26th July, 1941. The Annual Summer Excursion was held in the Province of Munster, with Killarney as centre. The party numbered sixty-six.

The thanks of the Society are due to Mr. Denis Slattery, of Tralee, for his kind hospitality to the Party on Thursday, 24th July, at Dunloe Castle.

6.—30th September, 1941. A QUARTERLY MEETING, at the Society's House, Dublin, at 5.30 p.m. H. G. LEASK, *President*, was in the Chair.

Two *Members* were added to the Society's Roll.

The following paper was read :—

"Freemen and Freeholders of Cork in the year 1817." By Eoin O'Mahony, K.M., *Fellow*.

3rd October, 1941. The Autumn Excursion was made to Glendalough. The party numbered thirty-four.

7.—4th November, 1941. A Meeting for papers at the Society's House, Dublin, at 8 o'clock, p.m. H. G. LEASK, *President*, in the Chair.

The following paper was read :—

"Field-Marshal Count Ulysses Maximilian Browne."
Major-General Sir George Franks, *Member*.

8.—9th December, 1941. The STATUTORY MEETING at the Society's House, Dublin, at 5.30 o'clock p.m. H. G. LEASK, *President*, in the Chair.

One *Fellow* and three *Members* were added to the Society's Roll.

The following paper was read :

"The Development of Greek Sculpture from the Archaic to the Classical Period." By J. J. Tierney, *Hon. Gen. Secretary*.

INDEX TO VOLUME LXXI

A.		PAGE	D.		PAGE
Altamira Cave		62	Dál Chais		95
Athlone		104	Drakestown Graveyard, Co.		
Axe cult in Western Europe .		145	Meath		64
B.			E.		
Badgerhill, Co. Dublin . . .		24	Eoganachta		92
Ballygarran Cill, Co. Waterford		63	F.		
Ballynamuddagh, Co. Galway .		27	Farmersvale, Co. Dublin . . .		24
Ballyraine, Arklow		26	Field Marshal Ulysses Maxi-		
Ballyreagh, Co. Fermanagh,			milian Browne		121-129
Horned cairn		66	Flint Implements, Tamnyrankin		46
Baltinglass Abbey, Tile from .		148	— knife, Laragh		48
Bone needles, Harristown . .		139	G.		
Bronze Age Pottery 39 ff, 112, 140 ff			Gallery Graves	9 ff, 49-51, 142-4	
— Axe from River Suck . . .		111	Glencolumbkille, Co. Donegal		71-88
— blade, Harristown	139, 140		Gowran, Co. Kilkenny		54
— brooch, Toomullin		56 ff	H.		
— dagger, Co. Wicklow . . .		152	Harristown, Co. Waterford . .		130
Browne, Ulysses Maximilian .		121 ff	I.		
Butler, Theobald Walter . . .		54	Incense Cup, Harristown . . .		141
C.			In Déis Becc		95
Caithréim Ceallacháin Chaisil	89-100				
Camas, Co. Limerick		121			
Carrick a Dhirra, Co. Waterford		130			
Ceallachán, King of Cashel, d. 954	89 ff				
Cennédig, father of Brian					
Boruma		96			
Chalices, Irish Supplement	105-152				
Clannaphilip Church, Co. Cavan		113			
<i>Cogadh Gaedhel re Gallaibh</i> .	89 ff				
Cordoned urns, Harristown					
	140, 141, 146				
Cross-in-Circle pattern . . .		6			
Cross-Slabs, Glencolumbkille	72-80				
— Lower Mount St.,					
Dublin		4			
— St. Audoen's		3			
— St. Patrick's Cathed-					
ral, Dublin		1-8			

	PAGE		PAGE
K.		Pollboy, Co. Galway . . .	111
Killyclay, Co. Tyrone . . .	112	Powerscourt Mountain, Co. Wicklow . . .	152
Kilmactalway, Co. Dublin . . .	53	Prague, battle of, 1757 . . .	127
Knocknabrock, Co. Dublin . . .	24	Prehistoric paintings at Lascaux . . .	61
L.		S.	
Lascaux, France, Cave at . . .	61	St. Columcille . . .	72, 80 ff
Loch Ree	101 ff	St. Coleman's Chair, Co. Dublin . . .	25-6
M.		St. Conall	78
McEneilis family	80	St. Fanad	77
Machtalewi	53-55	St. George and the Dragon . . .	148
Malinmore, Co. Donegal . . .	71	St. Patrick's Cathedral, Dublin . . .	1-8
Megalithic Tomb, Harristown, Co. Waterford . . .	130-147	— Well, Dublin . . .	1
— — Tamnyrankin, Co. Derry . . .	31-52	Stone axe, Co. Galway . . .	27
— Tombs in S.E. Ireland . . .	9-23	— axe-amulet, Harris-town . . .	137, 144
Moated house sites	26	— axe-hammer, Co. Wicklow . . .	152
N.		— head, Clannaphilip . . .	113
Newbawn, Co. Wicklow . . .	151	— — Drakestown . . .	66
O.		Tamnyrankin, Co. Derry, Long Cairn	31-52
Old Kilcullen Church	148-151	Tealach Garbha (Tullaghan-garvey)	108
P.		Tethba Territory and People . . .	101-110
Passage Graves	9 ff, 142	Tile from Baltinglass Abbey . . .	148
" Patrick's Law "	93	Toomullin, Co. Clare, brooch from	56-60
Poll a' Chluig, Glencolumbkille . . .	86	U	
		Ui Fidgeinte	92
		Ui Liatháin	92
		Ui Mail Conaire	103
		Ui Tadgain	105, 107
		Z.	
		Zoomorphic Brooches	57-60

with pear-shaped knop. [In the photograph the knop appears to be upside down.] The upper part of the foot is shaped like a trumpet end and is supported on a low dome-shaped member, which rests on a narrow plain flat member for additional stability.

There is no Crucifixion engraved on the foot, but only a plain Latin cross, at the beginning of the inscription, as above. The maker's mark "RS" in a somewhat oval frame is punched five times on the chalice—twice on the cup and three times under the foot. With the chalice was a Dublin made paten punched with three marks: (1) Harp crowned; (2) Date letter for 1701-2, and (3) the maker's mark, "A" and "S" separated by a cross-shaped dagger, in an oblong frame.

Height of chalice, $7\frac{1}{4}$ ins. Diam. of bowl, $2\frac{3}{4}$ ins. Diam. of base, $3\frac{7}{8}$ ins. Diam. of paten, $3\frac{5}{8}$ ins.

1716 e.

THE "STEPHEN LAMPORT" CHALICE.

Inscribed: "Stephanus Lamport me fieri fecit anno 1716."

In the Museum at St. Kieran's College, Kilkenny.

1717 a. (Plate XLVI, Fig. 4).

THE "MAURICE FRAIN" CHALICE.

Inscribed: "Orate p^o ana Mauritij Frain Sacerdotis qui me fieri fecit [] die Xbris 1717." The rest of the inscription is somewhat obscure; but it appears to be "pro se suorumque quarum salvationem optatum [or 'optamus'] animarum."

Lent per John Smyth and Sons, Silversmiths, Dublin, in 1906.

Noted by Martin J. Blake, M.R.I.A. in his pamphlet *Some More Old Silver Chalices* (Galway, 1930). In the private oratory of the Most Revd. Dr. Morrisroe, Bishop of Achonry, in 1930.

Deep almost straight sided bowl with very slightly everted rim. The stem octagonal in section. Bulbous knop with eight facets. The foot an octagonal pyramidoid with incurved angle and straight base lines, resting on a shallow moulded vertical member. The Crucifixion with emblems of the Passion—a lantern, a cock on the scourging pillar, a sword, a scourge, a spear, a sponge on a spear-shaft, a ladder, a crown of thorns, a hammer, a pincers, and a pitcher—engraved on one facet of the foot. On the upper parts of the other seven facets the inscription, as above, is engraved

and on the lower parts is a border of acanthus leaves above a narrow hatched band.

Height of chalice, $8\frac{1}{2}$ ins. Diam. of bowl, about $3\frac{1}{4}$ ins. Width of base, about 5 ins.

1717 b. (Plate XLIV, Fig. 7).

THE "JAMES HEDYE" CHALICE.

Inscribed : "Ora pro Domino Jacobo Hedye Sacerdote qui Instituit hanc calicem fabricari anno Domini 1717."

In the National Museum, Dublin, reg. no. 580.—1903.

Noted in the *Journal R.S.A.I.*, Vol. 58, page 37.

Deep bowl with everted rim. Eight-facetted globular knop. The foot a tall octagonal pyramidoid with incurved angle and straight base lines, resting on a shallow reeded vertical member. The Crucifixion engraved on three facets of the foot, together with emblems of the Passion. A band of leaf ornament runs around the lower part, and below this the inscription, as above.

The initials of the maker, Richard Joyce of Galway, are stamped once on the bowl and twice on the foot.

Height of chalice, about $8\frac{3}{4}$ ins. Diam. of bowl, about $2\frac{7}{8}$ ins. Width of foot, point to point, about 5 ins.

1717 c. (Plate XLIII, Fig 4).

THE "HON. THOS. BURKE" CHALICE.

Inscribed : "The gift of the Honble Thoms. Burke for the parishes of Killcooly & Kilrikel Anno Dom. 1717. The Reverent Fathr Morth Donelan Parish Pst."

In the National Museum, Dublin, reg. no. 39.—1929.

Sold by auction at Bennett's Saleroom, Dublin, 7th July, 1915.

Deep bowl with everted lip. Octagonal stem with eight-facetted globular knop. The foot an octagonal pyramidoid with incurved angle and straight base lines, resting on a shallow reeded vertical member. The Crucifixion engraved on three facets of the foot. Around the lower part runs a band of leaf ornament, and below it the inscription, as above. It bears the punched mark "RI" (Richard Joyce).

Height of chalice, about $7\frac{3}{4}$ ins. Diam. of bowl, about $2\frac{3}{4}$ ins. Width of base, point to point, $4\frac{1}{2}$ ins.

Killecooley and Kilrickel, or Kilreekill, are in Co. Galway, a few miles east of Loughrea.

1717 d. (Plate XLII, Fig. 4).

THE "MARTIN—KIRWAN" CHALICE.

Inscribed : "Ora pro Dno Ant^o Martin et D^a Brigida Kirwan ejus uxore qui me fieri fecerunt Anno Domini 1717."

Lent per John Smyth and Sons, Silversmiths, Dublin, 1918.

This chalice is almost an exact fac-simile of the "Martin—Bodkin" (1714 c) chalice. The dedicatory inscription, above, is, however, on the upper surface of the foot, not underneath ; and in the representation of the Crucifixion the positions of the sun and moon are reversed.

Height of chalice, $10\frac{1}{4}$ ins. Diam. of bowl, $3\frac{5}{8}$ ins. Width of base, $5\frac{3}{8}$ ins. Weight, engraved under the foot, 22 : 04 : 00.

The mark of the maker "MF" Martin Fallon, Galway is punched three times on this chalice, and the anchor mark once.

1717 e. (Plate XLIII, Fig. 5).

THE "ELIZABETH WHITE" CHALICE.

Inscribed : "Pray for Elizath White Who made a gift of this to the Parish of Mulling^r Anno Dom 1717."

Lent per John Smyth and Sons, Silversmiths, Dublin, 1908.

Deep bowl with everted rim. Baluster stem—the knop peg-top shaped. The foot double dome shaped resting on a narrow flat member as base. The Crucifixion and the inscription, above, engraved on the upper part of the foot.

Height of chalice, $9\frac{1}{2}$ ins. Diam. of bowl, $3\frac{3}{8}$ ins., of base, 5 ins.

1717 g.

THE "LORD AND LADY TRIMBLESTON" CHALICE.

Inscribed : "Pray for the Rt. Hon^{ble} Lord and Lady Trimbleston who ordered this to be done Ano Dni. 1717." An earlier inscription is almost obliterated.

Noted in V. Rev. Canon Power's *Waterford and Lismore* (1937) page 195, as being in the parish of Kill and Newtown. Noted also in *The Irish Independent*, Feb. 5, 1937, by the V. Rev. Michael Dowley, P.P., Ballyduff, Co. Waterford.

1717 h.

THE "WILLIAM AND ANASTATIA MCCARTY" CHALICE.

Inscribed: "Gulielmus McCarty de Clouclly Medicus et uxor Anastatia me fieri fecerunt. Anno Domini, 1717."

In the parish of Ardfinnan, Grange, and Ballybacon.

Noted by V. Rev. Canon Patrick Power in *Waterford and Lismore* (1937), page 72, as being in the above parish. According to him it is "a small hexagonal based chalice."

1717 (i).

THE "LADY IVEAGH" CHALICE.

Inscribed: "Anno Dom 1717 Margarita Burke vicecomitissa de Iveagh me Dono Dedit Parochiae de Killecash."

Noted in V. Rev. Canon Power's *Waterford and Lismore* (1937), page 209, as being in the parish of Kilsheelan and Killecash.

1718 a. (Plate XLVII, Fig. 1).

THE "JOHN BREANAGH" CHALICE.

Inscribed: "Fr Joannes Breanagh Me procuravit pro Contu ff Min^m de Kinalfehin an Dom 1718."

In the Franciscan Friary, Athlone, in 1918.

Lent by Father Anthony, O.F.M., staying temporarily at the Franciscan Convent, Merchant's Quay, Dublin.

Noted in *Irish Franciscan Monasteries* (1877), p. 487, in the *Journal R.S.A.I.*, Vol. 58, p. 37, and *Memorials of the Dead*, Vol. I., p. 399.

Deep bowl with everted rim. Octagonal stem and octagonal faceted knop. The foot an octagonal pyramidoid, moulded below, and resting on a flat member engraved with herring-bone ornament.

Height of chalice, 8½ ins. Diam. of bowl, 2⅞ ins. Width of foot, 4⅜ ins.

Kinalfehin or Kinalahan, or Kinalehin (Cineál Feicín) was near Abbey, Co. Galway; see note attached to description of 1711 a chalice.



FIG. 1. 1718a.
THE "JOHN
BREENAGH" CHALICE.

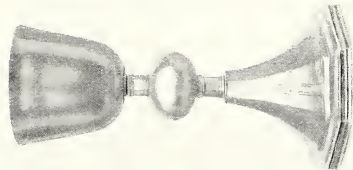


FIG. 2. 1718b.
THE "F.F.N."
CHALICE.

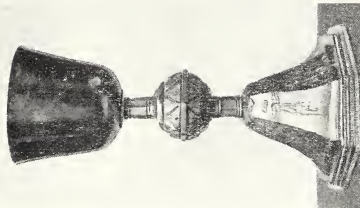


FIG. 3. 1718c.
THE "STEPHEN
KIRWAN" CHALICE.

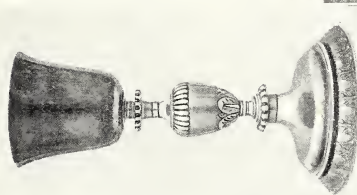


FIG. 4. 1718g.
THE "JOHN DE
BURGO" CHALICE.

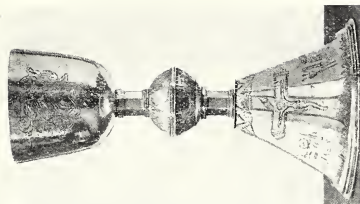
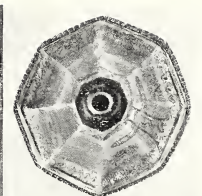
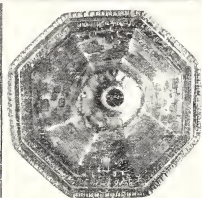
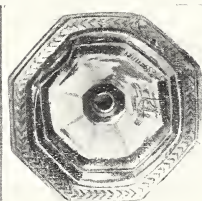


FIG. 5. 1720b.
THE
"MURPHY-FEARUS"
CHALICE.



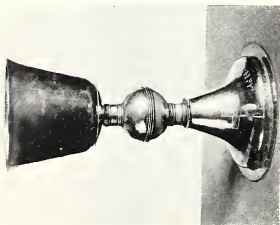


FIG. 1. 1718f.
THE "FATHER
FLORENCE B." CHALICE.

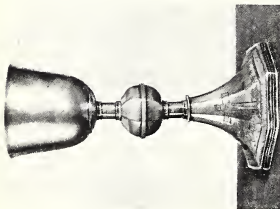


FIG. 2. 1719a.
THE "DARBY-DALY"
CHALICE.

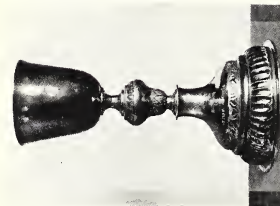


FIG. 3. 1720a.
THE
"DILLON-McLEAHY"
CHALICE.

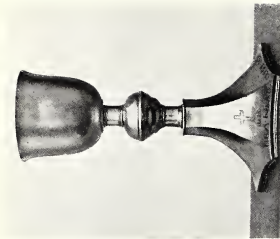


FIG. 4. 1720d.
THE "FRANCIS
CLERY" CHALICE.

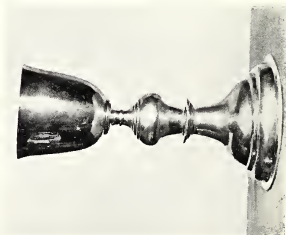


FIG. 5. 1721a.
THE "CLARA NUGENT
alias CUSACK" CHALICE.

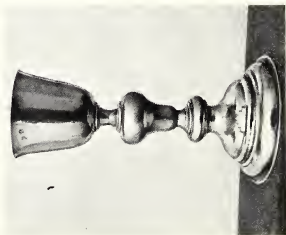


FIG. 6. 1722a.
THE "THADDAEUS
O ROURKE" CHALICE.

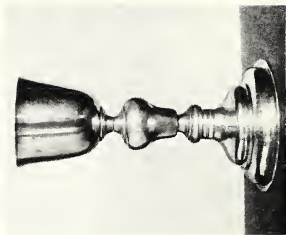


FIG. 7. 1722c.
THE "CASEY-GRIFFIN"
CHALICE
AND PATEN.

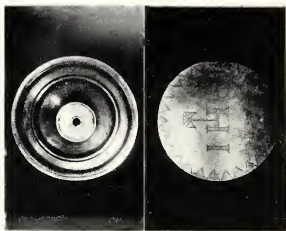


FIG. 8. 1722e.
THE "CASEY-GRIFFIN"
CHALICE
AND PATEN.

1718 b. (Plate XLVII, Fig. 2).

THE "F. F. N." CHALICE.

Inscribed: "FFN PARISH PRIEST OF K & K ANO ADOM 1718."

In the National Museum, Dublin, reg. no. 349-1889. Noted in the *Journal R.S.A.I.*, Vol. 58, page 37. *Tuam Herald*, 1928.

Deep bowl with slightly everted rim. Octagonal stem, with plain flattened globular knop—apparently a restoration. The foot an octagonal pyramidoid with incurved angle and straight base lines, resting on a shallow vertical reeded member. The Crucifixion engraved on one facet of the foot and flowers and cherubs' heads on the others. The inscription, as above, runs around the lower parts of five facets, and a band of stylised leaf ornament on the other three.

Height of chalice, about $9\frac{1}{8}$ ins. Diam. of bowl, about $3\frac{1}{2}$ ins. Width of base, point to point, about $5\frac{3}{8}$ ins.

1718 c. (Plate XLVII, Fig. 3).

THE "STEPHEN KIRWAN" CHALICE.

Inscribed: "Pray for y^e Soule of Stephen Kirwan Who ord^d y^s

Chalice To be made for y^e use of his bro James Kirⁿ & his wife Julian Davie & their Posterity 1718."*

The property of Mr. Denis Kirwan, Dalgin, Tuam, 1924.

Lent per Dr. T. B. Costello, Tuam.

Deep bowl with everted rim thickened on the edge. The stem, knop, and foot octagonal in section; the knop and four facets of the foot roughly chased with chequer and other geometrical patterns; four facets of the foot are engraved (1) the Crucifixion, (2) and (3) angels in adoration amid conventional leafy scrolls, and (4) a crown amid similar scrolls. Two rows of bead ornament run around the vertical member of the base and egg and dart ornament on the flat member.

Height of chalice, $10\frac{1}{8}$ ins. Diam. of bowl, $3\frac{1}{4}$ ins. Width of base, $5\frac{1}{4}$ ins.

The inscription, as above, runs around the lower part of the outer surface of the foot; and also on the foot is the punched mark "BF"—Bartholomew Fallon of Galway, the maker of the chalice. On the cup is another punched mark (twice) which has not been deciphered.

* This is not the original inscription. Traces of an earlier one remain; but it is not decipherable.

1718 d.

THE "E. RUTTER" CHALICE.

Inscribed: "E. Rutter fieri fecit 1718."

In the Franciscan Convent, Athlone.

Noted in the list compiled by Father Cleary, O.F.M.

1718 e.

THE "E. M^CDERMOTT ROE FITZHENRY" CHALICE.Inscribed: "Pray for ye Soule of E. M^CDermott roe FitzHenry who made ys Challis for ye Convent of Ballindoon 1718."

[The name FitzHenry is in a different style of lettering from the rest of the inscription, and was apparently inserted at a later date.]

In the Dominican Monastery, Sligo.

Noted in Wood-Martin's *History of Sligo (1691-1891)*, p. 129 n.; *Memorials of the Dead*, Vol. VIII, p. 665.Height of chalice, $7\frac{1}{2}$ ins. Diam. of bowl, 3 ins. Width of octagonal base, 4 ins.

Ballindoon Dominican Abbey, on the eastern shore of Lough Arrow, in the County Sligo, seven miles north of Boyle, was founded by Thomas O'Farrell in 1507 [Father Coleman].

1718 f. (Plate XLVIII, Fig. 1).

THE "FATHER FLORENCE B." CHALICE.

Inscribed: "Ad M:D:G F^r Flor^{us} B. me fieri fecit [J. McPADDEN] 1718."

In the inscription the name of a convent has been erased and the name between brackets overprinted.

In the National Museum, Dublin, reg. no. 184-1909.

Deep bowl with slightly everted rim. Cylindrical stem. Globular knob with a triple reeded band around the middle, and engraved leaf ornament above and below it. The foot shaped like a trumpet end resting on a wide plain flat member, and having an engraved Crucifix and, running around the lower part, the inscription, as above.

Height of chalice, $7\frac{1}{4}$ ins. Diam. of bowl, $3\frac{1}{4}$ ins., of base, $4\frac{1}{4}$ ins. It bears the punched mark "AB" in an oval—perhaps Adam Buck of Limerick who died in 1725. We owe the retention of this chalice in this country to the public spirited action of the late Patrick Donegan, silversmith, Dame Street, Dublin, who, as the vessel was

in danger of going to America, arranged that the Museum should acquire it on very reasonable terms—"it being against my wishes," he wrote, "that any antique Irish silver should go out of Ireland."

1718 g. (Plate XLVII, Fig. 4).

THE "JOHN DE BURGO" CHALICE.

Inscribed: "Pro Conventu de Kinalfehin procuravit P F Ioannes [Gulielmus] de Burgo Anno Doñ 1718."

Another inscription (under the foot) has been erased.

The property of Rev. Michael Conlon, Dunboyne, Co. Meath. Formerly belonged to the Burke family, of Marble Hill, Co. Galway.

Deep bowl with everted rim. Baluster stem—the knop oval with vertical fluting on the shoulder and leaf ornament below. Two flanges—one above and one below the knop—have beaded edges. Dome-shaped foot with a band of leaf ornament below; the upper portion engraved with a cross, without the figure of Our Lord, on a raised calvary, and the inscription, as above.

Height of chalice, $10\frac{1}{4}$ ins. Diam. of bowl, $3\frac{3}{4}$ ins., of base, $5\frac{5}{8}$ ins.

It bears four Paris marks, including that of the Fermier, Florent Sollier (1708–17).

For the Franciscan Friary, Kinalfehin, see chalice no. 1711 (a).

1718 h.

THE "CORNELIUS CALLEGHANE" CHALICE.

Inscribed: "The Gift of Cornelius Callegthane Esqre to ye Church of Clonmeene anno dom 1718."

In Castlemagner Church, Co. Cork, in 1889.

Noted in the *Journal R.S.A.I.*, Vol. XIX (1889), p. 219.

An Augustinian friary is said to have been founded at Clonmeen by the O'Callaghans. (*Parliamentary Gazetteer*, part III., p. 453). The celebrated Colquitto M'Donnell, the hero of the battle of Cnoc-na-nos (Nov. 13, 1647), was buried in the O'Callaghan Tomb in Clonmeene Church.

1719 a. (Plate XLVIII, Fig. 2).

THE "DARBY-DALY" CHALICE.

Inscribed: "D IOANES DARBY ET D ANASTASIA DALY ME FIERI FECERVNT PRO SVA FAMILIA AN DOM 1719" and "Skevotheen Chapel Co Kilkenny Rev^d D. O'Flanagan P.P. 1866."

Lent per John Smyth and Sons, Silversmiths, Dublin, 1909.

Deep bowl, with everted rim. The stem octagonal in section. Bulbous knop with eight facets corresponding to the section of the stem. The foot an octagonal pyramidoid, with incurved angle and straight base lines, resting on a shallow fluted vertical member. The Crucifixion is engraved on one facet of the foot, and around the lower part a narrow band of stylised leaf ornament and the inscriptions, as above. The older inscription has been erased, but not so completely as to prevent its being deciphered.

Height of chalice, $8\frac{1}{2}$ ins. Diam. of bowl, $3\frac{1}{4}$ ins. Width of base, $4\frac{1}{4}$ ins.

1719 b.

THE "LYNCH-BLAKE" CHALICE.

Inscribed: "Orate pro Dm Joane Lynch et Anastasia Blake qui me fieri fecerunt pro Minoritis Galviae 1719."

In the Franciscan Friary, Merchant's Quay, Dublin, in 1928.

Noted in *The Tuam Herald*, 1928, and *Journal R.S.A.I.*, Vol. LVIII (1928), p. 37.

1720 a. (Plate XLVIII, Fig. 3).

THE "DILLON-MULCAHY" CHALICE.

Inscribed originally: "Orate pro [ani^s Christopher Dillon qui me fieri fec]it Anno Dom 1720." Portion of this inscription has been erased—indicated by brackets—and "Hugh & Margaret Mulcahy 30th Nov^r 1842" over-engraved on it.

In the Pro-Cathedral, Marlborough Street, Dublin, in 1915.

Deep bowl with everted rim. Baluster stem: the knop pear-shaped, chased with leaf-ornament above and below. Double dome-shaped foot, the upper part chased with a band of conventional leaf scrolls, and engraved with the Crucifixion and the inscription, as above, and the lower part chased with a wide border of vertical concave fluting. A narrow plain flat member completes the foot.

Height of chalice, $8\frac{1}{4}$ ins. Diam. of bowl, 3 ins., of base, $4\frac{3}{8}$ ins.

It bears three Dublin hall marks: (1) Harp crowned, (2) Date letter \overline{D} for 1715-16, and (3) the maker's mark "E" and "D" with a cross between them, in an oval.

1720 b. (Plate XLVII, Fig. 5).

THE "MURPHY-FFARGUS" CHALICE.

Inscribed: "Pray for the Soules of Teige Morphey his wife Margreett ffargus & theire posteritis Anno domine [sic] 1720."

Lent by Rev. Thomas Killeen, C.C., Mulrany, Co. Mayo, in 1926. Noted in the *Galway Archaeological Journal*, Vol. XV., p. 82.

Deep straight-sided bowl, engraved with a coat of arms—a chevron between three garbs, and a crest—a lion passant gardant, a helmet and elaborate mantling. [This coat has not been identified.] The stem octagonal in section. Bulbous knop, with eight facets corresponding to the section of the stem, engraved with leaf ornament. The foot a truncated octagonal pyramid, on an octagonal base, and engraved with the Crucifixion, implements of the Passion, the inscription, as above, and two borders of leaf ornament, one at the top and one at the base.

Height of chalice, 8 ins. Diam. of bowl, $2\frac{7}{8}$ ins. Width of base, $4\frac{1}{2}$ ins.

It bears an oblong punch mark with the letters "TL"—perhaps for Thomas Lynch. In 1931 the chalice was in the possession of the Very Rev. Canon McDonald, P.P., Burrishoole, Co. Mayo, who received it in 1893 from the Very Rev. Peter MacPhilbin, P.P., Aran, to whom it had been given "by Father John O'Grady who was P.P. of Athenry in 1843."

1720 c.

THE "FRANCIS AND CATHERINE MORONEY" CHALICE.

Inscribed: "Orent Pres pro aa Fran et Cath Moroney ac eorum Familia q me donaverunt Conv. de Clonmel Subguardian P. Joais. Bap. Sivyny 1720."

Noted in V. Rev. Canon Power's *Waterford and Lismore* (1937), page 164, as being in the Franciscan Convent, Clonmel.

"Sivyny" was probably inscribed in error for "Swyny," or "Sweeney."

1720 d. (Plate XLVIII, Fig. 4).

THE "FRANCIS CLERY" CHALICE.

Inscribed: "FRA::FRAN::CLERY::ORD::MIN::S::OB::PRÆD::GRALIS::ME::F::F::ANO::D::1720."

In the National Museum, Dublin.

Deep bowl with everted rim; cylindrical stem; peg-top shaped knop; the foot a hexagonal pyramidoid with incurved angle and base lines, resting on a shallow moulded vertical member. On one of the facets of the foot is engraved a cross resting on a curved calvary inscribed with the Sacred Monogram "IHS." The inscription, as above, runs around the lower parts of five facets; one facet plain.

Height, $6\frac{1}{4}$ ins. Diam. of bowl, $2\frac{3}{8}$ ins. Width of base, point to point, $4\frac{1}{4}$ ins.

Francis Clery, the pious donor, was a notable figure of the Franciscan Order in the early eighteenth century. He began his career in Ireland in 1687. In 1694 he was appointed Guardian of Lislachtin Abbey, Co. Kerry, founded by O'Connor about 1470. In 1697 he was appointed Guardian of Ardfert and was re-elected in 1702 and again in 1719. At a Provincial Chapter of the Order held in Dublin in 1724 it was announced that he had died since the previous Chapter was held, and it was during the interval that the chalice was made. The maker was, it is believed, one Anthony Walsh of Waterford. These details of Brother Clery's career are to be credited to the Reverend Librarian of the Franciscan Library, Merchants' Quay, Dublin.

1721 a. (Plate XLVIII, Fig. 5).

THE "CLARA NUGENT *alias* CUSACK" CHALICE.

Inscribed: "Clara Nugent als Cufack de Carlanftown pro Loghdarig me fieri fecit 1721."

Lent by V. Rev. Archdeacon Patrick Keown, P.P., V.G., St. Michael's, Enniskillen, per Donegans', Silversmiths, Dame Street, Dublin, in 1919.

Deep bowl, with slightly everted rim. Baluster stem and pear-shaped knop. Double dome-shaped foot resting on a narrow flat member; the Crucifixion and the inscription engraved on the upper dome.

Height of chalice, $6\frac{3}{4}$ ins. Diam. of bowl, $2\frac{3}{4}$ ins., of base, $3\frac{3}{4}$ ins.

It bears two Dublin assay office marks: (1) harp crowned (twice) and (2) date letter for 1717-18 (twice).

1721 b. (Plate XLIX, Fig. 1).

THE "GEOGHEGAN-BLAKE" CHALICE.

Inscribed: "PRAY FOR THE SOVL^S OF EDWARD GEOGHEGAN AND HIS WIFE CISLY BLAK^E & Post^y 1721."

In the National Museum, Dublin, reg. no. 97—1900.

Deep bowl with everted rim. Facetted baluster stem octagonal in section. The foot an octagonal pyramidoid with incurved angle and straight base lines, resting on a shallow moulded vertical member. The Crucifixion is engraved on one facet of the foot;

the rest are plain except for the inscription and a narrow border of dog's tooth ornament. A contemporary paten accompanies this chalice. The maker's mark "RI," for Richard Joyce of Galway, is stamped twice on the bowl, twice on the foot, and twice on the paten.

1721 c.

THE "PATRICK MARSHALE" CHALICE.

Inscribed: "Conv. Waterford O.P., Fr. Patrick Marshale, D.D., 1721."

Noted in V. Rev. Canon Power's *Waterford and Lismore* (1937), page 287, as being in the Dominican Priory, Waterford.

1722 a. (Plate XLVIII, Fig. 6).

THE "THADDAEUS O'ROURKE" CHALICE.

Inscribed: "Orate pro Ill^{mo} ac R^{mo} D. Thadaeo O'Rourke Ep. Alad. qui me fieri fecit pro Conv. Petrae S. Pat. anno 1722."

The property of the Right Hon. O'Connor Don, Clonalis, Castlerea, who kindly lent it to be photographed in 1928. Noted in *Journal R.S.A.I.*, Vol. LVIII (1928), p. 39, and Vol. LXV (1935), p. 158.

Deep bowl with everted rim. Baluster stem: the knop pear-shaped. Low double dome-shaped foot, resting on a narrow flat member. The Crucifixion engraved on the upper part of the foot and the inscription, as above, around the lower part.

Height of chalice, $9\frac{1}{4}$ ins. Diam. of bowl, $3\frac{3}{8}$ ins., of base, $5\frac{1}{8}$ ins.

There are two Dublin marks punched on it: (1) Harp crowned, and (2) the date letter for 1719-20.

Dr. Thaddaeus Francis O'Rourke, a Franciscan, was appointed Bishop of Killala (Aladensis) in 1707 and died in 1734. The Convent of St. Patrick's Rock, at Creevelea, or Ballyrourke, Co. Leitrim, was founded in 1508 for the Franciscans by Owen O'Rourke, chief of Breffny. (*Irish Franciscan Monasteries* (1877), pp. 77-81.)

1722 b.

THE "BUTLER-LYNCH" CHALICE.

Inscribed: "Pray for the soules of Richard Butler and his wife Cicily Lynch and posterity 1722."

In the Dominican church, Galway, in 1928.

Noted in *Journal R.S.A.I.*, Vol. XLIX (1919), p. 187, and Vol. LVIII (1928), p. 39. *The Tuam Herald*, Oct. 20, 1928.

1722 c.

THE "ANDREW AND MARY BLAKE" CHALICE.

Inscribed : " Pray for the souls of Andrew Blake and Mrs. Mary Blake his wife who caused this chalice to be made for theirs and posterity's use, 1722."

In Ballindereen parish church in 1893.

Noted in Monsignor Fahey's *History of the Diocese of Kilmacduagh*, p. 413 ; *Journal R.S.A.I.*, Vol. LVIII (1928), p. 38.

1722 d.

THE "WILLIAM CONELLAN" CHALICE.

Inscribed : " Me fieri fecit Gulielmus Conellan Sacerdos Laonensis Anno Domini 1722."

In the Catholic church, Tulla, Co. Clare (Diocese of Killaloe), in 1911. Note sent by Rev. P. O'Halloran, C.C., Corofin, in 1911.

Full descriptive details of this chalice are not available ; but it is presumably of the early 18th century pattern, with deep bowl having the rim everted ; baluster stem with pear-shaped knop ; and dome-shaped foot. On the flat member of the foot is the inscription : " Me renovari fecit Jacobus Bowles Parochus de Tulla Anno Domini 1759."

Height of chalice, $7\frac{7}{8}$ ins. Diam. of bowl, $3\frac{1}{8}$ ins., of base, $4\frac{5}{8}$ ins.

There is in the present Catholic Church of Tulla an inscribed marble slab which states that Father William Connellan was buried there, having died on the 22nd of August, 1739, aged 84 years, and that he had been " curé " of Tulla Parish for 59 years.

1722 e. (Plate XLVIII, Figs. 7, 8).

THE "CASEY-GRIFFIN" CHALICE.

Inscribed : " Pray for y^e Souls of Math Casey and Ellinor Griffin his Wife 1722 " and " T : Law : Fitzgerald."

Lent per John Smyth and Sons, Silversmiths, Dublin, in 1907.

Deep bowl with everted rim. Baluster stem : the knop pear-shaped. Double dome shaped foot resting on a narrow flat member. A crucifix and the first inscription, as above, engraved on the upper part of the foot ; the second inscription engraved on the lower part of the foot. It bears two Dublin punch marks : (1) the harp crowned, and (2) the date letter for 1719-20.

Height of chalice, $8\frac{1}{8}$ ins. Diam. of bowl, $3\frac{3}{8}$ ins., of base, $4\frac{1}{2}$ ins.

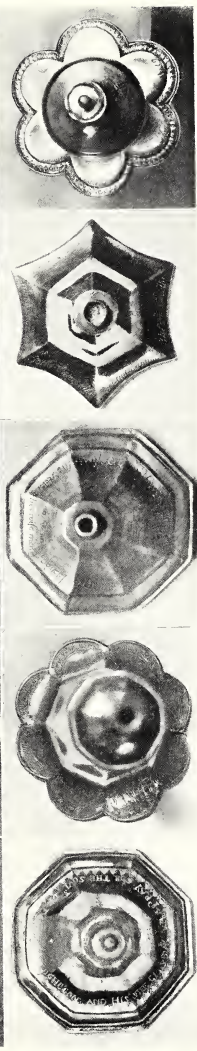
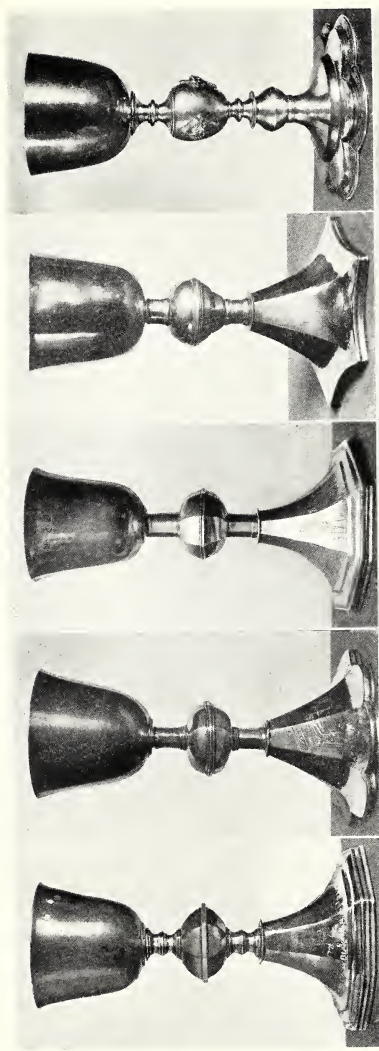


FIG. 1. 1721b.
THE
"GEORGIEGAN-BLAKE"
CHALICE.

FIG. 2. 1723a.
THE
"JOHN BROWN"
CHALICE.

FIG. 3. 1724b.
THE "FITZPETER-
FITZJOHN"
CHALICE.

FIG. 4. 1726b.
THE
"MATTHEW QUILTY"
CHALICE.

FIG. 5. 1729c.
THE
"MULHERN-NAGLE"
CHALICE.



FIG. 1. 1722f.
THE
"BROWNE-BODKIN"
CHALICE.

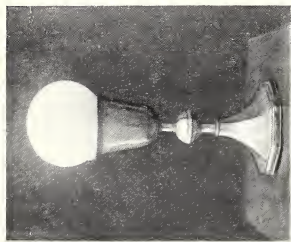


FIG. 2. 1723b.
THE
"FRENCH-BLAKE"
CHALICE.

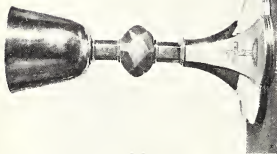


FIG. 3. 1724a.
THE "GEORGE AND
BRIDGET DANIELL"
CHALICE.

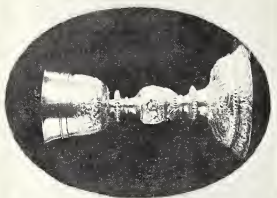


FIG. 4. 1726a.
THE
"THADDAEUS QUIN"
CHALICE.



FIG. 5. 1728a.
THE
"BOURNE-BODKIN"
CHALICE.

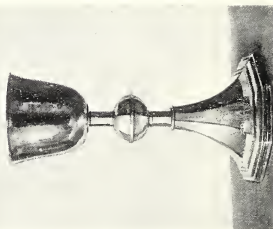


FIG. 6. 1729a.
THE "CORROLL-LYNCH"
CHALICE AND PATEN.

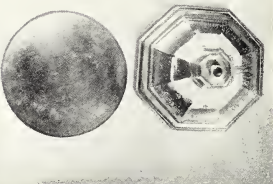


FIG. 7. 1729a.



FIG. 8. 1729b.
THE
"PAT MAGAN"
CHALICE.

A contemporary paten, marked with the same date letter as that on the chalice, accompanies this vessel. It is engraved with the Sacred Monogram surmounted by a cross *pattée fichée*, and surrounded by flames.

Diam. of paten, $4\frac{3}{8}$ ins.

1722 f. (Plate L, Fig. 1).

THE "BROWNE-BODKIN" CHALICE.

Inscribed (under the foot): "Pray for the souls of Mr. James Browne and Mrs. Julian Bodkin his wife who caused this chalice to be made for the use of theirs and posterity Ano 1722," and "Now translated to the convent of Ross, 1769."

In the National Museum, Dublin, reg. no. 5—1921.

Noted in *Journal R.S.A.I.*, Vol. LVIII (1928), page 39, and *Tuam Herald*, October 20, 1928.

Deep bowl, with everted rim. A raised moulded string runs around the middle and above this is an engraved inscription: CALLICEM SALVTARIS ACCIPIAM ET NOMEN DOMINI INVOCABO. Below the string are eight raised vertical ribs and raised and engraved leaf ornament. Baluster stem with pear-shaped knob chased with conventional ornament. The foot an octagonal pyramidoid with incurved angle and straight base lines, resting on a shallow moulded vertical member punched with a line of annulets. A narrow flat member completes the foot. The Crucifixion is engraved on one facet of the foot, and other designs on other facets.

The maker's initials "MF" (Mark Fallon, Galway) are stamped on the cup and on the foot together with the anchor mark.

Dimensions not noted.

Ross of the inscription is Rosserrilly, a Franciscan house, near Headfort, Co. Galway. A note on this house is appended to the description of the O'Queely chalice, 1640 a.

1722 g.

THE "... CASS" CHALICE.

Inscribed: "... cals me fieri fecit anno 1722."

In Killenaule at the time of the Visitation of July 16, 1759. Noted in the Visitation Book of the Archdiocese of Cashel (A.D. 1752-1764). Copy in the British Museum (Add. 31884). Information supplied by Jas. Buckley, M.R.I.A.

1723 a. (Plate XLIX, Fig. 2).

THE "JOHN BROWN" CHALICE.

Inscribed : "[Orate pro] anima Joannis Brown qui me fieri curavit ad usum Conventus Burisowle [1723]."

Lent by the Very Rev. Canon MacDonald, P.P., Newport, Co. Mayo, per Professor R. M. Butler, F.R.I.B.A.

Noted by Martin J. Blake, M.R.I.A., in his pamphlet *Some More Old Silver Chalice*s, Galway, 1930.

Deep bowl with everted rim. The stem octagonal in section. Bulbous knop with eight facets corresponding to the section of the stem. The foot an octagonal pyramidoid with incurved angle lines and outcurved base lines forming an octafoil base. The Crucifixion engraved on one of the facets of the foot and beside it the initials "I * B." The inscription follows the curves of the octafoil base and is divided up into sections by a floral ornament at each angle. Two portions of the inscription have been erased—the opening words, which have been restored by analogy, and the date which has been scratched in recently and is at least approximately correct.

Height of chalice, $7\frac{1}{2}$ ins. Diam. of bowl, 3 ins. Width of base, $4\frac{1}{2}$ ins.

It is marked with the anchor and the initials "TL" (Thomas Lynch, who worked in Galway between 1720 and 1740). For Burisowle, or Burrishoole, Dominican Monastery, see note attached to the description of the "Maurice Durcan" Chalice, 1663 (b).

1723 b. (Plate L, Fig. 2).

THE "FRENCH-BLAKE" CHALICE.

Inscribed : "Pray For y^e Souls of M^r Hyacinth French & Mrs Surna Blake his wife who caused this Chalice to be made Anno Doⁿⁱ 1723."

Was at Messrs. Wm. Egan & Sons, Silversmiths, Cork, in 1917.

Sold at Bennett's salerooms, Ormond Quay, Dublin, June 30th, 1926. Acquired by Mr. John J. Blake, Ballyglunin, Co. Galway.

Deep bowl with everted rim. Octagonal stem. Bulbous knop with eight facets corresponding to the section of the stem. The foot an octagonal pyramidoid with incurved angle and straight base lines, resting on a shallow reeded vertical member. The Crucifixion is engraved on one of the facets of the foot and the inscription, as above, runs around the lower parts of the facets.

Height of the chalice, $9\frac{3}{4}$ ins. Diam. of bowl, $3\frac{1}{2}$ ins. Width of base, $5\frac{1}{4}$ ins.

1723 c.

THE " FRANCIS REDMOND " CHALICE.

In the Franciscan Friary, Wexford. Presented to Father Francis Redmond, O.F.M., by John Redmond of Killagowan, Oulart, in 1723.

1723 d.

THE " CHRISTOPHER PLUNKETT " CHALICE.

Inscribed : " Christophorus Plunkett me renovari fecit. Ora pro eo A.D. 1723."

In the Parish of Athboy in 1874. Noted in Cogan's *Diocese of Meath*, Vol. I, p. 165.

Rev. Christopher Plunkett, who was related to the Fingall family, was appointed Pastor of Athboy in 1713. He died in 1767. (Note supplied by Charles McNeill, Vice-President R.S.A.I.)

1724 a. (Plate L, Fig. 3).

THE " GEORGE AND BRIDGET DANIELL " CHALICE.

Inscribed : " Pray for the Souls of George & Bridget Daniell who Caused this to be made for the Parish of Donabate."

Lent by Rev. M. Boylan, C.C., Donabate, in 1917.

Deep bowl, splayed sides, slightly everted lip. The stem hexagonal in section. Bulbous knop with lozenge shaped facets. The foot a hexagonal pyramidoid, with incurved angle and out-curved base lines forming a hexafoil outline, resting on a shallow moulded vertical member. The Crucifixion engraved on one of the facets of the foot and the inscription, as above, runs around the lower parts of the other facets.

Height of chalice, $8\frac{3}{8}$ ins. Diam. of bowl, 3 ins. Width of base, $4\frac{7}{8}$ ins. It bears Dublin hall marks : (1) Harp crowned (2) Date letter for 1724-5, and (3) the initials " RP"—probably Robert Pilkington.

1724 b. (Plate XLIX, Fig. 3).

THE " FITZ PETER-FITZ JOHN " CHALICE.

Inscribed : " Pray for And^w french fitz Peeter & his wife Marg^t Joyes fitz John & y^r posterity 1724."

Lent per John Smyth and Sons, Silversmiths, Dublin, in 1924.

Deep bowl with everted rim. The stem octagonal in section. Bulbous knop with eight facets corresponding to the section of the knop. The foot an octagonal pyramidoid with incurved angle and straight base lines, resting on a shallow moulded vertical member. The Crucifixion engraved on one facet of the foot and the inscription, as above, running around on the lower parts of the other seven. A contemporary paten accompanies this chalice.

The weight, "1 : 15," is engraved on it.

Height of chalice, $8\frac{3}{8}$ ins. Diam. of bowl, 3 ins. Width of foot $4\frac{3}{8}$ ins. Diam. of paten, 4 ins.

On the cup are three punched marks: An anchor, and the maker's initials "RI" (for R. Joyes, or Joyce) in an oblong (twice), and on the paten the maker's initials (twice).

1724 d.

THE "ROBERT AND CATHERINE LYNCH (ii)" CHALICE.

Inscribed: "Pray for the Souls of S^r Rob^t Lynch and y^e Lady Catheren Lynch his wife, 1724."

Noted in *The Connoisseur*, Vol. LXIX (1924), page 106, as having been sold at Dowell's Salerooms, Edinburgh, March 29, 1924. It was again sold at Christie's, London, March 19, 1934, the catalogue describing it as "the property of the late John Gardner, Esq., of Houston, Renfrewshire." It was sold a third time, at Dowell's March 18, 1938—the "property of the late F. F. MacDonald, Esq." Offered for sale a fourth time at Sotheby's Salerooms, London, 15th December, 1938.

Plain deep bowl with everted rim. Octagonal stem. The knop and portion of the stem missing. The foot an octagonal pyramidoid with incurved angle and straight base lines, resting on a sloping moulded member. The Crucifixion is engraved on one facet of the foot. The inscription runs around the lower part of the outer surface of the foot. Made by Mark Fallon of Galway.

Height of chalice, $7\frac{1}{4}$ ins. Stamped "MF" on foot and rim.

See Chalice 1716 b.

1724 e.

THE "PETER BROWN" CHALICE.

Inscribed: "Orate pro anima Domini Petri Brown qui me fieri fecit pro Conventu de Murisk, Anno Domini 1724."

Acquired from a Dublin dealer about 1874 by George, third Marquess of Sligo, who presented it to the Protestant church, Westport, where it was still preserved in 1930. Noted by Martin J. Blake in the *Galway Archaeological Journal*, Vol. XIV, p. 138.

The descriptions of the following Chalices :—

1726*a* (Plate L Fig. 4), 1726*b* (Plate XLIX Fig. 4), 1728*a* (Plate L Fig. 5), 1729*a* (Plate L Figs. 6 & 7), 1729*b* (Plate L Fig. 8) and 1729*c* (Plate XLIX Fig. 5)—will appear in the next instalment of the Supplement.



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